

A COMPLEAT

# HISTORY

*William* OF *Brabazon*

## The Holy Bible,

Contain'd in the

### Old and New Testament:

In which are inserted the OCCURRENCES  
that happen'd during the Space of about

FOUR HUNDRED YEARS,

From the Days of the

PROPHET MALACHI

To the BIRTH of our

### BLESSED SAVIOUR,

And that have been omitted in all or most of the  
former Works of this Nature.

THE

Whole illustrated with NOTES, explaining several difficult-  
TEXTS, and reconciling many seeming CONTRADICTIONS in the  
Translations, as well English as others, of the SACRED SCRIPTURES.  
Adorn'd with above 150 Cuts, engraven by J. STURT.

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By LAURENCE HOWEL, A. M.

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The SIXTH EDITION, Corrected.

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VOL. II.

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A C O M P L E A T  
H I S T O R Y  
O F T H E  
*H O L Y B I B L E.*

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V O L. II.

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B O O K V.

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THE first memorable Exploit of this new King was against (*m*) *Naash*, King of the *Ammonites*, who refusing the Inhabitants of *Jabesh-Gilead* tolerable Conditions, they sent to demand Aid of *Saul* at *Gibeab*. *Saul* sent the Messengers throughout all *Israel*, commanding all on Pain of Death to come to the Relief of *Jabesh*. The *Israelites* readily obey'd, and there appeared in a very short Time an Army

(*m*) *Naash*. See Note on the Letter (*d*) of this Alphabet,  
Vol. II. B

Army of three hundred thousand *Israelites*, besides thirty thousand of the Tribe of *Judah*. This Army *Saul* divided into three Parts, and by Break of Day surprizes the careless *Ammonites*. The Action continued till Noon, the victorious *Israelites* bearing down all before them. This glorious Victory, heighten'd much by the Greatness of the Deliverance from so insulting an Enemy, was a mighty Incouragement to the new King and his Favourites ; some of which, calling to Mind the Reflections cast upon *Saul* at his Election, demanded to have them brought to condign Punishment. But *Saul* politickly and generously answered, He would not cloud that joyful Day with the melancholick Execution of any *Israelite*.

Upon this Victory, *Samuel* being willing to reconcile all Animosities, and give an Opportunity to those that stood out to come in now, and recognize *Saul*, proposed a general Meeting at *Gilgal* to confirm *Saul's* Election. Which they unanimously did ; and having sacrificed Peace-Offerings to the Lord, both King and People celebrated the Congress with much Mirth. But lest any Intemperance in their Joy should make them forget God, he took Occasion there to put them in Mind of their former Transgressions in slighting his Administration, and changing the Government, challenging them to convict him, if they could, of any Ill or Injury he had done them. Of which they all acquit him. Then repeating the many Deliverances God had given their Forefathers and them, and setting before their Face their last Transgression in rejecting the Government of God and *Samuel*, and desiring a King, he tells them, notwithstanding all this, if they would serve and obey the Lord, both they and their King should continue under the Care and Protection of God ; but if they would not, that the Hand of the Lord should strike in Judgment upon them and their (n) Princes. And

(n) *Princes*. Our Translation and the *Latin* render it Fathers ; the *Septuagint*, Kings ; the *Chaldee Paraphrase* and *Patablus* agree, that God had punished them as he did their Fathers in the Wil-

derness. But this seems wide. Fathers may be render'd for Princes, because Princes are the Fathers of their Country ; but the *Septuagint* come most near the Text and Context here.



And to let them see he spoke not this of his own Head, or out of any Prejudice against them, but by the Direction of the Lord, he told them the Lord should confirm what he said by a great Storm of Thunder and Rain. Accordingly upon *Samuel's* praying, there fell such a Storm of Thunder and Rain, as frightened the *Israelites* into a sense of their former Transgression, and made them intreat *Samuel* to pray to God for them, acknowledging that they had sinned in desiring a King. *Samuel* continued his Exhortation, advising the People to serve God, assuring them that he would not only pray for them, but that he would always be ready to teach them their Duty, threatening with Destruction, if they disobeyed, both them and their King.

After the victory over the *Ammonites*, of that vast Army that *Saul* had, he dismissed all but three thousand Men, two of which he kept with him at *Michmash*, and on the Mountain of *Bethel*, and his Son *Jonathan* had the other thousand at *Gibeab*. *Jonathan* being a brave young Prince, and fond of Honour, cut off the Garrison of the *Philistines* at *Geba*, which was a Sort of a Signal to both Sides to prepare for War. The *Philistines* soon had Notice of this; and in order to revenge it, raised a vast Army, which, besides a great Number of Foot, consisted of (o) three thousand Chariots, and six thousand Horse, with which they came and incamped at *Michmash*. *Saul* by Sound of Trumpet gathered what Force he could raise to oppose them, and order'd the Rendezvous to be at *Gilgal*; where he incamped, expecting *Samuel* every Day. But he not

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(o) *Three*. This is by Neglect of Transcribers render'd thirty thousand. For it is not likely that the *Philistines* had thirty thousand Chariots of War, since *Shishack*, the most powerful of all the Kings of *Egypt*, had but twelve hundred, 2 *Chron.* 12. 3. and since *Pharaoh* had but six hundred, and all the other Princes, whose Equipage is related in Scripture, much fewer, as may be seen

in many Places. For which Reasons the *Syriack* and *Arabick* Versions have given the *Philistines* but three thousand Chariots. To these Considerations we may add, that the Cavalry was always more numerous than the Chariots of War, and yet they had no more than six thousand Horsemen.



coming when they looked for him, the People, quite discouraged by the Absence of the Prophet, did generally forsake their new and so much desired King, shifting every one for himself, some hiding themselves in the Rocks, and others, not thinking themselves safe, passed the *Jordan*.

*Saul* seeing himself thus deserted, and despairing of *Samuel's* coming, called for a Burnt-Offering and a Peace-Offering, and offered the Burnt-Offering: Which he had no sooner done, but the News of *Samuel's* Arrival was brought him; upon which he went out to meet him. *Samuel* asking him what he had done, *Saul* told him all, and the Reason, which was, That seeing the People deserted him for want of his Presence, and the near approach of the Enemy, he was afraid they would attack him before he could address himself to the Lord for Success, and therefore he had offered a Burnt-Offering before he came. *Samuel* sharply reprov'd him, and charged him with a (p) Breach of God's Commandment, by which he had forfeited his Kingdom, which God had now transferred to another. Upon this *Samuel* left *Gilgal*, and went to *Gibeab*, whither *Saul* and *Jonathan*, with about six hundred Men, and those very ill provided, followed. For the *Philistines*, to prevent the *Israelites* arming, had taken Care that they should have no Smith; so that they were forced to make Use of their working Tools, such as Plough-Shares, Mattocks, Axes, and Coulters, instead of Weapons.

Whilst this little Army lay at *Gibeab*, the Vanguard of the *Philistines*, in three Bodies, sallied out to ravage the Country; but their main Body continued in the Streights of *Michmasb*. Which *Jonathan* observing, inspir'd with  
a more

(p) *Breach*. What that Breach was is hard to guess; for according to the Text it is plain, 1 *Sam.* 13. 8. that *Saul* tarried seven Days for *Samuel*, but he came not. Though his Impatience might shorten the last Day, and that *Samuel* deferred his coming to the last, to try *Saul's* Obedience. Some will have it that

*Saul* himself offered the Burnt-Offering, which can hardly be supposed; for the Ark of the Lord being with them, they could not want a Priest to do that Office. But whatever the Cause was, *Saul* was guilty of that which cost him his Kingdom in the Beginning of his Reign.

a more than ordinary Courage and religious Confidence, privately withdrew from the Camp, attended only with his Armour-Bearer, to whom he had imparted his Design, and who promised to stand by him. Being come near the Out-guards, the *Philistines* discovering them, took them to be some of the *Israelites* that had skulk'd about the Rocks, and in Ridicule called them to come near. The Way by which they were to pass was steep and narrow, having a sharp Rock on each Side, so that *Jonathan* and his Servant were forced to crawl up on their Hands and Feet. As soon as they were got up they laid about them so furiously, that in a short Space of Time they slew twenty *Philistines*. This bold Attempt of two Men only on a whole Army struck the *Philistines* with such a Consternation, that they fell a trembling; and this Fright put them into so great a Disorder, that whilst they endeavour'd to save their Lives, they fell upon one another's Sword. *Saul's* Sentinels gave him Notice of this Disorder, who in haste Mustering his Men, to know who might be the Occasion of this, he found only his Son *Jonathan* and his Armour-bearer missing. Upon this he drew out his Men, and those that hid themselves hearing of it flocked to him; who, taking the Advantage of the *Philistines* Confusion, had time to arm themselves with their Enemies Weapons, and fell upon them with such Fury, that they soon defeated them.

*Saul* had made an inauspicious Step in the Beginning of his Government, and unhappily was guilty of another in this Action: For before he engag'd, to secure the Victory as he thought, by keeping his Men from falling too soon to Plunder, he made Proclamation in the Camp that that Man should be curst that eat before Night. Herein he followed too much the Dictates of his own Will, without consulting God, as he did a little before the Action, when calling for the Ark, and the Priest, to inquire of God what to do, in a preposterous Haste, fearing to lose Time, he stopp'd the Priest, bidding him (q) withdraw his Hand, that

(q) Withdraw. See 1 Sam 14. v. 18, 19.



that he might not lose the Opportunity of falling on the *Philistines* in their Confusion. By this unhappy Conduct *Saul* defeated his own Purpose ; for the People for want of Sustainance, especially those that had hid themselves, were so feeble, that they were not able to pursue the Enemy, by which many of them escap'd, who otherwise must have fallen into their Hands. *Jonathan*, being gone from the Camp before this Proclamation was given, knew nothing of it ; and coming through a Wood where Honey dropped as he passed, he took some of it, and eat, offering some to the People that had joined him ; but they refused, telling him that his Father had charg'd them with an Oath not to eat. *Jonathan* was concern'd at his Father's Oversight, for he saw by that the Glory of this Day was much lessen'd. However, he excused himself for eating on account of his Faintness ; but the People, edged with Hunger, could not long forbear imitating him ; for falling on the Plunder, they fell to eating too.

*Saul* rashly again propos'd to pursue the *Philistines* by Night ; but the Priest oppos'd him, advising him to consult the Lord : Which he did ; but received no Answer. *Saul* was uneasy at this ; and imputing this Repulse to a Breach of his, given before about not eating, he resolv'd to find out the Offender by casting the Lot, which fell upon *Jonathan*, whom *Saul* had put to Death, if the People had not interpos'd, and pleaded the Merit of the Prince, to whom the Honour of that Day was wholly owing. *Jonathan* being thus rescued from Death, *Saul* gave over all Thoughts of pursuing the *Philistines*, who by that Means escap'd to their own Country.

Notwithstanding these Miscarriages of *Saul*, he still (r) continued in the Government of *Israel* as King ; nor was he so much out of Favour, but that the Lord would imploy him again in another Expedition, that he might have

(r) Continued. See 1 Sam. 14. 47. where it is said that *Saul* took the Kingdom over *Israel*. From which Words some think, that the two Years wherein he is said to have reigned,

*Gb.* 13. 1. was all the Time that he reigned lawfully, and after that declining from that Manner of Ruling which from the Lord, *Samuel* had prescribed and recorded in a Book, *Gb.* 10.



# I. SAMUEL CHAP. XIII.

Samuel reproveth Saul.



## I. SAMUEL 13. Verse 11.

*'And Samuel said, 'Hast thou kept' thou done?' And Saul said, 'Because I saw that the people were scattered from me, and that thou comest not, etc.'*

have an Opportunity to recover himself, and make some Amends for his former Mistakes. In a short Time *Samuel* came to him again with a Message from the Lord, which was this: “Thus saith the Lord of Hosts, I remember that which *Amalek* did to *Israel*; how he laid wait for him in the Way when he came out of (s) *Egypt*. Now go, and smite *Amalek*, and utterly destroy all that they have. Spare them not; but slay both Man and Woman, Infant and Suckling, Ox, Sheep, Camel, and Ass.” This Command was so express and plain, that it was scarcely possible to mistake it; and *Saul* without Hesitation prepares to execute it. But before he committed any Act of Hostility, he advised the *Kenites*, who had been kind to the *Israelites* upon their leaving *Egypt*, to be gone, lest they shared in the common Fate of the *Amalekites*, with whom they lived in common. The *Kenites* take his Advice, and march off, and then *Saul* fell upon the *Amalekites*. But he forgot, or designedly broke his Orders; for he not only saved the King of the *Amalekites*, but spared the best of the Cattle, and every Thing that was good. Of this *Samuel* had Notice from the Lord, who so highly resented this inexcusable Disobedience of *Saul*, that, expressing himself after the Manner of Men, he said to *Samuel*, “It repenteth me that I have set up *Saul* to be King: For he is turned from me, and hath not performed my Commandments.” This so grieved *Samuel*, that he cried all Night in *Saul*’s Behalf to the Lord: And getting up early the next Morning

v. 25. he govern’d arbitrarily by a standing Force. And it may not be unlikely that he, who was a jealous Prince, and always regardful of his own Safety, observing how dear his Son was to the People, might not think himself altogether out of Danger of being dethron’d, and therefore took what Measures he thought best to secure the Kingdom to himself; and being himself a military Prince, might probably think a standing Force the securest. And indeed he wanted not Occasions for raising one, and

keeping it up; for he had Wars on all Hands, being frequently attacked by the Neighbouring Princes all his Reign.

(s) *Egypt*. This may seem a severe Piece of Justice, considering that it was executed upon a whole Nation for a Fact committed above four hundred Years before, and for which too the Aggressors were then punished in their own Persons, *Exod.* 17. 13. But this shews God’s Faithfulness and Love to his People; and that at first or last he will revenge their Cause.



ing to meet *Saul*, he found him at *Gilgal*. At their first Meeting, *Saul* saluted *Samuel* very chearfully, telling him he had performed the Commandment of God. “What then, said *Samuel*, is the Meaning of the Bleating of the Sheep, and Lowing of Oxen, which I hear?” *Saul* told him, they were saved to offer them in Sacrifice to the Lord. Then said *Samuel*, “Hear what the Lord hath said to me this Night: “When thou wast mean in thine own Sight, did I not make thee the Head of the Tribes of *Israel*? And did not the Lord anoint thee King over *Israel*, and command thee to destroy the *Amalekites*? Wherefore then didst thou not obey the Voice of the Lord?” *Saul* justified himself, and said he had; but that it was the People that had saved of the Spoil for Sacrifice. To this *Samuel* replied, “Obedience was better than Sacrifice; but Rebellion was as the Sin of Witchcraft, and Stubbornness as Iniquity and Idolatry. Now therefore hear thy Doom, O *Saul*! Because thou hast rejected the Word of the Lord, he hath rejected thee from being King.” These words rouz’d *Saul*, who presently acknowledged his Sin, and intreated *Samuel* to pray for him, and bear him Company to worship the Lord: But *Samuel* refusing, and offering to be gone, *Saul* caught hold of the Lappet of his Mantle, and it rent; whereupon *Samuel* told him prophetically, That God had rent the Kingdom from him, and had given it to another more worthy of it than he.

The Loss of the Kingdom made the deepest impression upon *Saul*, who apprehending, that if *Samuel* should refuse to go with him to worship the Lord, it would lessen his Esteem among the People; he again acknowledged his Fault, begged of *Samuel* to honour him now before the People, and turn again with him, that he might worship the Lord his God.

*Samuel* obliged him in this, and *Saul* having perform’d his Devotions, *Samuel* asked for the King of the *Amalekites*, who being brought before him, expected Mercy from the reverend Prophet; but without any Ceremony, only saying, “As thy Sword hath made Women childless,  
“ so



“ so shall thy Mother be childless among Women,” he fell upon him, and hewed him in Pieces before the Lord in *Gilgal*. Upon this *Samuel* went to his own House at *Ramah*, and *Saul* to his at *Gibeah*; after which *Samuel* (t) never saw *Saul*, but could not forbear to mourn for him.

God having already made it known to *Samuel* that he had pitched upon another to rule in *Israel* instead of *Saul*, bid *Samuel* prepare to go for *Bethlehem* under Colour of sacrificing there, and to invite *Jesse* and his Sons to the Sacrifice-Feast, and to do as he should there direct him. *Samuel* obeyed, and approaching *Bethlehem*, the Elders of the City were (u) surprized, and, going out to meet him, asked, Whether he came in a peaceable Manner? He told them he did, and came to hold a (w) Feast unto the Lord. Therefore he bid them prepare themselves, and come with him to the Feast; but in a more peculiar Manner he addressed himself to *Jesse* and his Sons, whom he sanctified, and invited to the Feast. After this, going to *Jesse*'s House, and observing his seven Sons, he concluded that *Eliab* the Eldest, who was a comely tall Man, was the Person God had pitched upon to succeed *Saul*. But God soon set his Judgment right, and having surveyed the seven, he asked the Father of them, if he had not more Children; who told him he had one Son more, who was in the Field watching the Sheep. *Samuel* bid him send for him, for he would not sit down to eat till he came. When he came, *Samuel* viewed him with Pleasure and Admiration, for he was very beautiful; and at the same

(t) *Newer*. The Transpositions of Words and Phrases render the Translations obscure in many Places. Thus it is in 1 *Sam.* 15. 35. where the Word *until* is placed so as to make one imagine that *Samuel* saw *Saul* at the Day of his Death: But on the contrary, as St. *Jerome* observes in another Text, *Mat.* 1. 25. the Word *until* implies not that he saw *Saul* at, or after his Death, but that *Samuel* afterwards never saw *Saul*.

(u) *Surprized*. The Cause of their

Surprise was to see him unattended, fearing that he came to denounce some terrible Judgment against them, which was the Cause of their demanding whether he came in Peace or not?

(w) *Feast*, or *Sacrifice*. Sacrifice in a strict and proper Sense, as a Burnt-Offering for Sin, might not be offered by the Law in any other Place than before the Ark: But Peace-Offerings or Feasts might.

same Time the Lord instructed him to anoint him, for this was he. Then *Samuel* pouring Oil on the Head of *David* (x) anointed him in the Midst of his Brethren. And from that Day the (y) Spirit of the Lord was upon *David*; but it departed from *Saul*, and an (z) evil Spirit possessed him, which soon appeared in the sad Perturbations, wherewith his distemper'd Mind was frequently agitated; which his Servants observing, they advised him to divert his Melancholy with Musick, which would settle and quiet his disturbed Spirits. *Saul* desirous of Ease from these Inquietudes, consented; upon which one of them recommended *David* to him, telling him he was not only an excellent Musician, but a (a) brave and prudent Man, and a very comely Person; adding, that the Lord was with him. This character of *David* pleased *Saul*, who sent Messengers to *David's* Father to desire

(x) *Anointed.* *David* was three Times anointed. First, Privately, as at this Time, not that he should immediately reign, but succeed *Saul* at his Death. Secondly, He was anointed publicly when he was made King of the Tribe of *Judah*. Thirdly, When he was made King of all the Tribes of *Israel*.

(y) *Spirit.* The Spirit here mentioned has many Epithets bestowed on it by Interpreters, who call it the Spirit of Fortitude both of Mind and Body, which enabled *David* to perform those heroick and warlike Exploits, which to his bare natural Strength had been insuperables; for it was after his Anointing that he slew the Lion and the Bear, and the Giant *Goliath*. It is by others called a Royal and Majestick Spirit: For as God, calling *Saul* from keeping Asses to a Kingdom, changed his rustick Temper into a noble and magnanimous Spirit, so he transferred the same Spirit from *Saul* to *David*, that he who before had employed his Thoughts only about the Care of his Sheep, should now devote them to the more useful Government of *Israel*.

(z) *Evil Spirit.* *Josephus*, and many later Authors, are of Opinion, that this evil Spirit was a deep Melancholy which *Saul* had contracted upon his being rejected by God, and deprived by *Samuel*; representing to his distemper'd Mind the sad Passions of Jealousy, Envy, Grief, Despair, Anger, and other Anxieties, which are often dissipated and appeased by Musick, as is plain from *David's* being recommended to *Saul* to divert and quiet him, when he was at any Time agitated by any of these Perturbations.

(a) *Brave.* 1 *Sam.* 16 18. *David's* Character is set out at large for his Courage and Knowledge of War; and of God's being with him, as it is afterwards, when he became eminent in the World for those Excellencies; from whence some note that *David* had slain *Goliath* before this Recommendation: But they ought to have considered that what is here spoken being writ afterwards, was spoken prophetically, as the Words plainly denote; for *David*, though anointed by *Samuel* before this, returned to his usual Employment of looking after Sheep, as appears from v. 19.



I. SAMUEL CHAP. XVI.  
David anointed King by Samuel.



I. SAMUEL 16. Verse 13.

*Then Samuel took the horn of oil, and  
anointed him in the midst of his brethren, &  
the spirit of the LORD came upon David.*  
2K. p. 10. etc.



desire him to send his Son to him. *Jesse* knowing the Custom of the Court, to recommend his Son the better, sends a handsome Present with his Son to the King, who at first sight is pleased with *David*; but when he exercised his Skill upon the Harp, *Saul* was so taken with his Performance, that he repeated his Request to *Jesse* to let *David* continue with him; to which the old Man readily consented: And *Saul* finding the Benefit of *David*'s Musick, to indear him to his Service, promoted him to the Office of his Armour-Bearer.

In this small Interval of Peace, *David* often exercised his Talent on the Harp, to the great Satisfaction and Quiet of *Saul*, who enjoyed it but when *David* thus diverted him. And now the *Philistines* having rallied their scattered Troops, and recruited their Forces, appeared again with a great Army to revenge their former Dishonour and Losses; and marching to *Shocob*, which belonged to *Judah*, they incamped between *Shocob* and *Azekab* in the Borders of *Dammim*. *Saul* prepares to meet them; and accordingly marched his Army to the Hill above the Valley of *Elab*, which separated the two Camps. While the two Armies were facing each other, a Champion of prodigious Stature came out of the *Philistines* Camp, and challenged any *Israelite* to single Combat, on the Decision of which, the Fate of either Army should depend. He was of a Gigantick Size, being near ten Feet high, and his Arms and Armour proportionable to his vast Bulk and Strength. The Appearance of this monstrous Champion was so terrible to the *Israelites*, that none durst accept the Challenge, which this presumptuous Infidel for forty Days successively insolently offered. At last the God of *Israel* furnishes *Saul* with a champion of his own, in the Person of *David*, (*b*) whom we suppose to have been

(*b*) *Whom*. *Saul* having found Relief from his melancholick Indisposition by *David*'s playing on the Harp, and the Wars coming on again, *Saul*'s Mind might be employ'd by his mili-

tary Preparations, which might divert his Melancholy; it is probable he might for a Season dismiss *David*, who went home to his Father's House and follow'd his old Employment. During

been dismissed *Saul's* Service for the present, upon his going into the Field to command the Army, if not before. However, at this Time the three eldest of *Jesse's* Sons served in the Army under *Saul*, and *David* going frequently to visit his Brethren, and carry them Provisions, God had so order'd it, that on the last of those forty Days, during which the *Philistine* Champion *Goliath* used to challenge *Israel*, *David* came to the Camp just before the Armies were going to engage, and leaving the Provisions with them that guarded the Carriages, he ran into the Army to salute his Brethren: And whilst he was talking with them, *Goliath* came out of the *Philistines* Army as usually, and in *David's* Hearing bid Defiance. The *Israelites* were still frightened at the Sight of him; but to encourage some Body to take him up, they repeated the King's Proclamation, which was, "That whoever would accept the Challenge, and fight him, if he slew him, should be rewarded; and besides, the King would not only give him his Daughter, but make his Father's House (c) free in *Israel*." This being repeated to him again, his eldest Brother *Eliab* hearing his reply to it, took an Occasion from thence to (d) quarrel with him; which *David* to avoid turned from him, and talked with another Man, expressing a more than ordinary Zeal and Courage for the Cause of the God of *Israel*, and a high Contempt of the insolent *Goliath*: Infomuch, that *David's* Words at last reach'd *Saul's* Ear, who thereupon sent for him; and being introduced to *Saul*, with great Presence of Mind he said, "Let no Man fear this  
" *Phi-*

During which Time he often went between the Camp and his own House, to inquire after the Health of his Brethren who were in the Service, and to furnish them with Necessaries; for in those early Days of the *Israe'litish* Kingdom, it may reasonably be supposed, that those who served in the Army, served at their own proper Expence, and not at the King's; which appears pretty plain by the Provisions *Jesse*

sent by *David* to his Sons in the Army.

(c) *Free*. That is, would make him Noble, and exempt him from all Tributary Payments and Taxes.

(d) *Quarrel*. It is likely *Eliab* bore *David* less good Will since the Time that *Samuel* had anointed *David*, by which he thought himself slighted, especially in having his youngest Brother preferred before him.



I. SAMUEL CHAP. XVII.<sup>3</sup>  
David slays Goliath.



I. SAMUEL 17. Verse 51.

*Therefore David ran & stood upon G. Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, etc.*  
2Kp15.



“*Philistine*, for I thy Servant will fight him.” *Saul* (*e*) surveying *David*’s Youth, with Concern told him he was too young to ingage a seasoned old Soldier, as *Goliath* was. To this *David* answered, he had performed as great Things as the Killing of the Gigantick Champion could be; that he had slain a Lion and a Bear with his own Hand, and did not question but the same Providence that had delivered him from them would do the same Thing now.

*Saul* seeing *David*’s Resolution, orders his own Armour to be put on *David*; but he being not used to them, desired to choose his own Arms, and be excused from wearing Armour; and taking only his Staff and Sling, and five smooth Stones, he marched to meet his Adversary, who seeing one with so effeminate a Countenance, taking it as done in Contempt and Affront to him, he could not forbear cursing; and moving towards him to dispatch him in his Rage, *David* as nimbly offer’d to meet him, and fitting a Stone to his Sling, he threw it with such Force, that, God directing it, it struck him on the Forehead, and sunk into it; upon which *Goliath* fell flat on his Face. *David* immediately ran to him, and drawing the *Philistine*’s own Sword, cut off his Head with it. The *Philistines* seeing their Champion slain, in great Disorder fled; but the *Israelites*, standing ready in Arms, seeing the Success of their little Champion, and the Flight of the Enemy, giving a great shout, pursued the *Philistines* through the Valley of *Ekron*, and made a great slaughter among them. After which returning from the Chase, they fell to plundering the *Philistines* Camp, where enriching themselves with the Spoil of their Tents and other Goods, they return to their own Camp.

The Field being clear’d, *David*, among the rest, returns from the slaughter of the Enemy, and is met by *Abner* the General, who conducts him to *Saul*, *David* carry-

(*e*) Surveying. See Note on the Letter (*f*) following.

carrying *Goliab's* Head in his Hand. *Saul* inquires (f) who this young Hero was; *David* tells him, he was Son to *Jesse* the *Bethlehemite*. There was no Applause wanting to set off this glorious Action of *David's*, but none expressed so much Satisfaction as *Jonathan*, who, being himself a Prince of great Bravery, was so taken with *David's* Courage and Conduct in this Engagement, that he contracted a firm Friendship with him; and having made a mutual Covenant of Amity, the Prince gave *David* his Robe, his Sword, Belt, and Bow. After this *Saul* takes  
par-

(f) *Who*. Commentators differ much about the Time when this Duel between *David* and *Goliab* was fought. For since we read in 1 *Samuel* 16. 19. before this Account of the *Philistines* defiance, that *Saul* sent for *David*, and that *David* came to him, play'd on his Harp before him, grew into Favour with him, and was made his Armour-bearer, *ver.* 21, 22. it is strange that neither *Saul* nor *Abner* should remember or know him, when he came to offer himself to the Combat. This hath made some think, that this Combat was fought before that Time that *David* was sent to play before *Saul*. To which the Character given of *David* by *Saul's* Servants, when they recommended him, not only for a skilful Player on Musick, but a mighty valiant Man, a Man of War, and that the Lord was with him, *ver.* 28. seems to give some Countenance. But on the other Hand, as it may not be supposed that this Encounter with *Goliab* happened before *David* had been anointed by *Samuel*; so, since the Spirit of the Lord, upon that anointing of *David*, came immediately upon him; from that Day forward, *ver.* 13. it is reasonable to conclude, that from that very Time the Spirit of the Lord departed from *Saul*; and from that very Time the evil Spirit disturbed him: And that very soon after *Saul's* Servants perceiving him to be troubled, recommended *David* to him; and that upon *David's*

playing, the evil Spirit had left *Saul*, and he was grown well, *ver.* 23. before this Invasion of the *Philistines*. And though the Character *Saul's* Servants gave of *David's* Valour may very reasonably be supposed to have been spoken Prophetically, yet it may likewise well enough arise from his bold and brave Undertaking, in encountering the Lion and the Bear in Defence of his Flock; which though *Saul* had not, yet some of his Servants might likely have heard of, and from thence infer the Lord was with him. Besides, we read that *David* went and returned from *Saul* to feed his Father's Sheep at *Bethlehem*, *Chap.* 17. 15. And since we never read of his going to *Saul* but upon that Occasion of the evil Spirit that troubled him, and at this Time, when he went to fight the *Philistines*, it is most likely his going to *Saul* there mentioned, *ver.* 15. was when *Saul* was so troubled; and his returning from *Saul* to his Sheep again was after the Spirit had left *Saul*. For after *David* had slain *Goliab*, it is said *Saul* took him that Day, and would let him go no more Home to his Father's House, but set him over the Men of War, *Chap.* 18. 2, & 5. So that if this Duel had been before his playing to *Saul*, there had been no Occasion to have sent for *David* to play before him, because he must be supposed to have been with him.



particular Notice of *David*; and in Recompence of his Service gives him the Command over his Men of War: In which Post he behaved himself with that Prudence, that he gain'd a general Applause.

*David's* Virtues commanding Respect from all Men raised a Jealousy in *Saul*, which disturbed the Quiet of his Life, and was soon aggravated by an unhappy Circumstance; for when *David* returned with *Saul* from the Victory over the *Philistines*, among the Crowds of People that graced the Triumph were certain Women playing upon Musical Instruments, and singing, "*Saul* hath slain his Thousands, and *David* his ten Thousands." This gave *Saul* an unlucky Hint of *David's* succeeding him; for besides the Distinction made in Favour of *David* by this Acclamation, he suggested to himself that *David* affected the Kingdom.

From this Time *Saul* resolved to take him off, which he attempted first to do with his own Hand, and which the next Day he put in Execution thus: *Saul's* Melancholy returning, *David* attended as usually, and touched his Harp before him; and whilst he was thus engaged, not in the least suspecting any Danger, *Saul* darted his Javelin at *David*, but happily missed him; upon which *David* withdrew. After this *David* was removed from his Attendance on *Saul's* Person, and degraded from his general Command over the Army, to that of a thousand Men only: In which he behaved himself with such Modesty and Prudence that he was caress'd by all the People, which still inflam'd *Saul's* Jealousy, and put him upon inventing Means to rid himself of him.

According to *Saul's* Declaration before the Battle, *David* might have claimed one of *Saul's* Daughters as Part of the promised Reward; but *David* was so well contented with the Honours already bestowed on him, that he never claimed this Part due to his Services; nor had *Saul* any Regard to the Performance of his Promise, till his Jealousy suggested to him that it might be a Means to rid himself of *David*. Therefore calling for him,



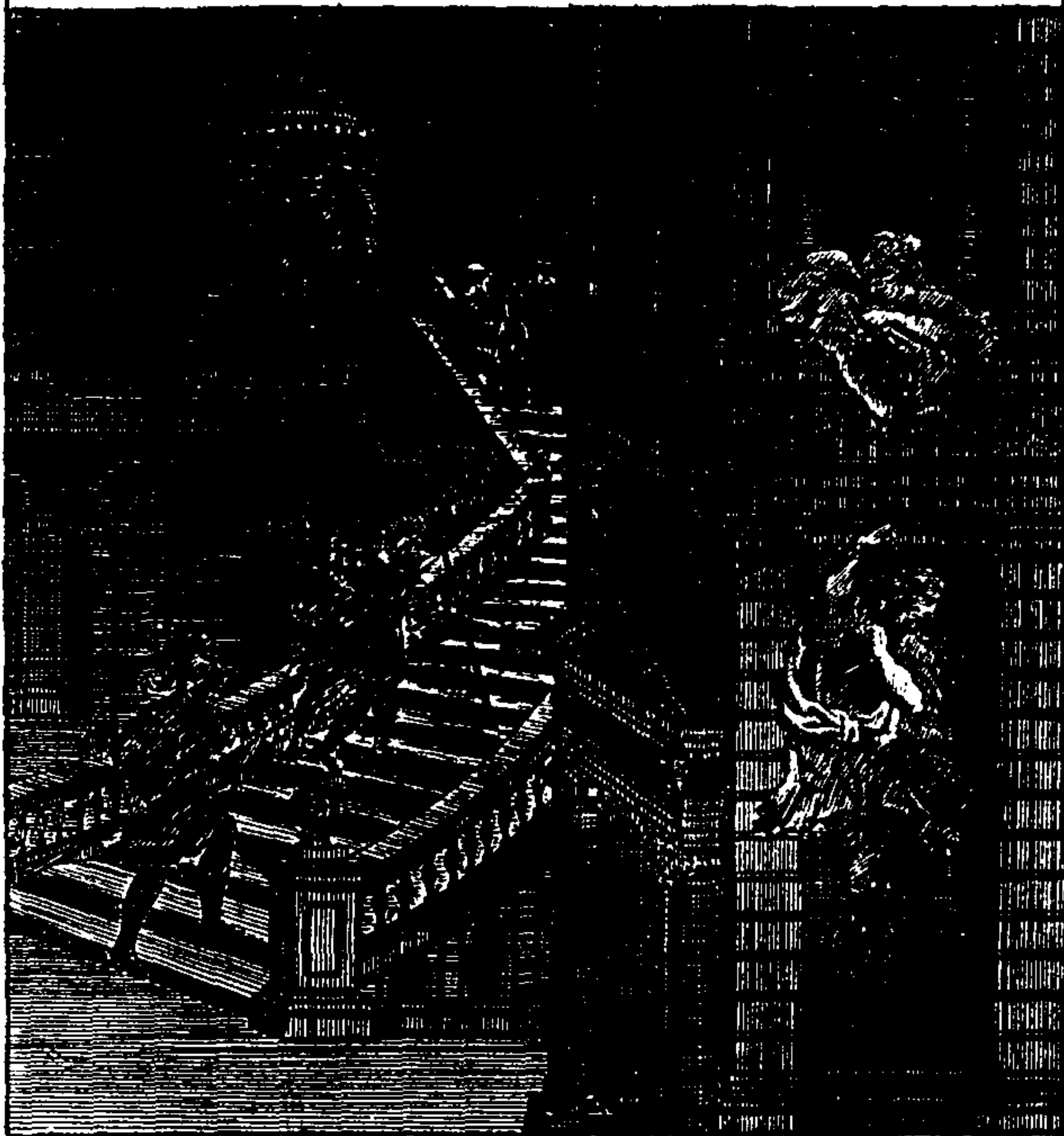
him, he told him he intended to bestow his eldest Daughter on him ; but engaged him to continue in his Service, which he knew would expose him to continual Danger. *David* modestly excused himself, representing the Meanness of his Family ; which *Saul* immediately lays hold on, and disposes of this Daughter to *Adriel*, the Son of *Barzillai*. But having another Daughter, and who he was inform'd was in Love with *David*, he proposes her to him, but on this Condition, that he expected no (g) Dowry ; but only for the Exercise of his Valour, and to revenge the King on his Enemies, he should bring him an hundred Foreskins of the *Philistines*. *David* modestly had declined the Honour of the King's Alliance by this Daughter, as he had the other ; but being now pressed in Point of Honour, he could not come off without the Imputation of Cowardice ; and therefore accepting the Terms, with a select Number of Men he made an Incurſion upon the *Philistines*, within the Time prescribed by *Saul*, and slew two hundred of the *Philistines*, and delivering their Foreskins to *Saul*, he paid a double Dowry for his Daughter. *David's* Head had been a more welcome Present to *Saul* than this ; however, having so publickly ingaged himself he could not get off his Promise, and therefore gave him his Daughter *Michal*. In the next Ingagement against the Enemy *David* so signaliz'd himself above all the Officers of the Army, that his Courage and Conduct were the only Themes of Applause.

*Saul* being still defeated in all his Attempts and Designs upon *David*, resolves to ingage his whole Family in his Resentment, and charges *Jonathan* and all his Servants to kill *David*. *Jonathan* abhorred the Thought of such Ingratitude and Inhumanity, and being doubly ingaged to *David* as a Brother and a Friend, to prevent his being surprized, gave him timely Notice of the impending Danger, advising him to secure himself till the Morning,

in

(g) Dowry. It was the Custom of those Times, for Men (not as now, to receive Portions with the'r Wives, but) to give Dowries for their Wives.

I. SAMUEL CHAP. XIX. <sup>A</sup>  
Michal lets David out at a window.



I. SAMUEL Verse 12.  
*So, Michal let David down  
through a window: and he went  
and fled, and escaped.* 2V.p.17.

in which Time he would take an Opportunity to expostulate with his Father the Unreasonableness of such a Design. *David* being retired to a Place of Security, *Jonathan* talks with his Father, and so successfully pleads *David's* Merit and Innocence, that *Saul* (though seemingly) is reconciled to *David*; and *Jonathan* introduces him into his Presence. But *David's* Fame still renewing, and increasing *Saul's* Jealousy, it burst out again with more Vehemence than before. For *Saul* being taken with another frantick Fit, *David* was sent for to allay his Passion with his Harp; and *Saul* taking that Opportunity, whilst *David* was engaged in touching the Instrument, darted his Javelin at him; but *David* having a watchful Eye upon him, as being before apprized of his Malice, nimbly stept aside, and withdrew to his own House; whither *Saul* sent his Guards, to beset the House and kill him. *Michal*, *David's* Wife, acquaints him with the Design, and in tender Concern for his Safety soon contriv'd a Way for his Escape, by letting him down through a Window; from whence, by the Help of the dark Night, he once more defeated *Saul's* wicked Intent. And to prevent a quick Pursuit, when the Guards enter'd the House to search for him, *Michal* told them he was sick in Bed. The Guards return to the King with this Answer; who, thinking now he had him secure, commands them to bring him in his Bed before him. The Guards obey, but return again, telling him that *David* had escaped.

*David* having thus happily escaped by the Contrivance of his Wife, *Saul* looking upon her as the Author of it, chides her severely; but she in Excuse told him, her Husband threatn'd to kill her, if she offer'd to detain him.

*David*, by the Help of the Dark, and going By-roads, made the best of his Way to *Ramah*, where his good Friend *Samuel* dwelt, to whom he made his Complaint, and told the Cause of his coming: For *David*, finding hitherto that all human Means for his Security were likely to prove ineffectual, threw himself upon God's more immediate Protection in flying to *Samuel*; who for



his better Safety takes him with him to (*b*) *Najoth*, where they both dwelt. *Saul* soon had Notice where *David* was, and notwithstanding the Sanctity due to that holy Place, impiously offers to violate the Privilege of this sacred *Asylum*, by sending Messengers to take *David* from thence: Who coming into the Presence of these holy Persons, and seeing *Samuel* instructing them, the Spirit of God came upon them, and they behaved themselves as the rest did. *Saul's* restless Malice render'd him hitherto incapable of Admonition or Hint; for having sent Messengers three Times successively, and receiving no Satisfaction, at last he goes himself; but as he was on the Way, the Spirit of God came upon him too, and he went on (*i*) Prophefying till he came to the Place where *Samuel* and *David* were; and being come thither, he (*k*) stript himself of his upper Garment, and lay almost naked

(*b*) *Najoth* was a School or College in or near the City of *Ramah*. The *Chaldee* Paraphrase calls it, *The House of Learning*; that is a College, or Religious House, where those were educated that were set apart or devoted to the Service of God, whom the Holy Scripture generally calls Prophets; which Places in those Times obtained the Privilege of a Sanctuary.

(*i*) *Prophefying*. This being a Word of an extensive Signification, Interpreters take it in this Place for singing of Psalms, and Hymns of Thanksgiving and Praise.

(*k*) *Stript*. This, and other Texts, that the Versions make to say, that they were *stript* and went *naked*, as 1 *Sam.* 19. 24. *Isa.* 20. 2, 3, 4. *Mic.* 1. 8. and *John* 21. 7. cannot be read, without imagining, that the Persons spoken of in them were altogether *naked*; though there is nothing more false, as will easily appear to any that consider the true Signification of the Words in the Original, or the Circumstances of the Places in particular. For, 1. The Words of the Original,

which are render'd *naked*, or to be *naked*, signify often nothing else, but to have a part of the Body uncovered, as the Versions translate it, 2 *Sam.* 6. 20. or only to be without a Gown or upper Garment, according to the Custom of the *Eastern* People, and of the *Romans*; who, when they went abroad, or made any publick Appearance, wore a long upper Garment, called in *Latin* *Toga*; as may be seen in several Authors, who prove that the *Greeks* and *Latins* have often imploy'd the Words which signify *naked* in this Sense. Nor, 2. Is it at all probable, that the Prophets could have been guilty of such Indecency, as to go altogether naked, in publick or in private, God having always testify'd his Abhorrence of Nudity; and having expressly injoin'd the Priests to wear several Garments to cover the Body, that thus they might be distinguish'd from the Pagan Priests, who were not ashamed to appear naked. And, 3. We need but consider the Circumstances, which *Isaiab* and S. *John* remark, when they speak thus, to be persuaded, that they did not mean a being altogether naked: For God com-

naked on the Ground that Day and the next Night. This gave *David* an Opportunity of escaping from *Saul*; wherefore leaving him at *Najoth* he hastens back to his Friend *Jonathan*, and consults with him how to secure himself from his Father's Malice, which will not let him rest in any Place. *Jonathan* assures him of his best Offices, and to comfort *David* solemnly renews the Friendship they had both before sworn, and promises to let him know, if he can make any Discovery of *Saul's* Designs against his Life. Then directing him where to conceal himself for a few Days, he gave him a Signal whether to appear or not, which was to be by the shooting of an Arrow, and then mutually imbracing, they parted.

The Feast of the New Moon being at hand, *Saul* return'd from *Najoth* to celebrate it, and taking his Seat as usually at the Table, the rest of the Company sat down, but *David's* Place was empty. *Saul* took no Notice of his Absence the first Day; but missing him the second Day, he ask'd his Son *Jonathan* what was become of the Son of *Jesse*? (for so he called him in Contempt.) *Jonathan* told him, he had desired Leave to go to the Anniversary Feast of his Family at *Bethlehem*, which was the Cause of his Absence. *Saul* well knew the Intimacy between them, and suspecting *Jonathan* in this Excuse, could not contain himself, but in a violent and indecent Rage reproached him; telling him that *David's* Friend-ship

commanded *Isaiab* to put off his Sack-cloth, and to go bare-foot for three Years, only to denote, that the *Egyptians* and *Arabians* were to be carried away Captive in the same Manner by the *Assyrians*. But it was never the Custom to strip Captives altogether naked, but only to strip them of their best Clothes, and to give them worse and shorter, that they might be the more fit for Service, as *Sanctius* and *Grotius* have observ'd. Besides, it is not probable that *Isaiab* could have lived three whole Years without any Clothes to cover him. We must therefore render,

That *Saul* stripp'd himself of his upper Garment, and lay almost naked on the Ground. In the same Sense that *Aurelius Victor*, speaking of those who were sent to *Lucius Quintus Cincinnatus*, to bring him to the Senate to be made Dictator, says, that they found him naked, ploughing on the other Side of the *Tyber*. For it were ridiculous to imagine that he was altogether naked. And *Titus Livius* relating the same Story, observes, that he called to his Wife *Rucca* for his Gown or *Toga*, that he might appear fit to accompany them.



ship would be fatal to him, for as long as the Son of *Jesse* lived, he should not inherit the Kingdom: Therefore he commanded him to produce him. Notwithstanding this unkind Language, *Jonathan* could not forbear to be *David's* Advocate, and mildly expostulates with his Father, for what Reason he thus persecuted *David*. This so enraged *Saul*, that breaking thro' all Ties of Paternal Love, he threw his Javelin at his Son with Intent to kill him. *Jonathan* avoided the Blow, and withdrew in haste; and next Morning taking his Bow with him, he went into the Field, and gave the Signal to *David* to appear. They affectionately imbrace, and *Jonathan* gives *David* an Account of all that had pass'd between his Father and him. Upon which, *David*, finding he could not be safe any where within *Saul's* Reach, resolves to go farther off; and taking Leave of *Jonathan*, they both swore eternal Friendship, and so parted.

*David* directs his Course to *Nob*, a City belonging to the Priests, and where the Tabernacle was, that he might by the Help of *Abimelech* the Priest inquire of the Lord what he had best do. *Abimelech*, who knew his Quality and Person, but not that he was out of Favour, wonder'd to see him come unattended, and ask'd the Reason; which *David* concealed, pretending he was sent on a secret Expedition, and in such Haste, that he had forgot to make Provision for himself and those few with him; therefore he desired him, if he had any Bread, to spare him some. The Priest told him he had no common Bread, but he had some consecrated Bread, which in this Necessity he gave him. Then *David* asked him, if he had any Arms? He told him, he had no Arms but the (1) Sword of *Goliath*, whom he slew; if he would have that, he might. *David* gladly accepted it, saying, there was none like

(1) *Sword.* *David* having slain *Goliath* presented his Head to *Saul*, and afterwards brought it to *Jerusalem*: But whether then or some Time after is uncertain. The Giant's Armour, as his own Spoil, he laid up

in his Tent; only the Sword, with which he cut off his Head, seems by 1 Sam 21. 9. to have been dedicated to the Lord, and delivered to the Priest to keep, as a Monument of the Victory, and of *Israel's* Deliverance.

5  
SAMUEL CHAP. XX.  
Jonathan gives warning to David.



I. SAMUEL 20. Verse 38.

*And Jonathan cried after y<sup>e</sup> lad,  
Make speed, haste, stay not. And  
Jonathan's lad gathered up y<sup>e</sup> arrows.*  
21. p. 20.



like it. *David*, pretending he came in the King's Name, and that he was about the King's Business, drew in innocent *Abimelech* to accommodate him with what he wanted; which proved of fatal Consequence to him: For it happen'd at that Time that (m) *Doeg* the King's Herdsman was there, who soon afterwads discover'd this Interview to *Saul*.

*David* being refresh'd, began to think of some Place of Security; which he knew this City, tho' a privileg'd Sanctuary, could not be long, if *Saul* should know he was there; and which he might reasonably suspect from *Doeg's* being there: Therefore not thinking himself safe any where in *Saul's* Dominions, he concludes on going to *Achish* the *Philistine* King of *Gath*. But he had not been long there before he was discover'd, and pointed out to be the Person that had so formidably defeated the *Philistines*. *David*, to elude the Discovery, pretended to be mad, and acted the Part of a Lunatick so artificially, that the King reprehended the Informers, which gave him an Opportunity of escaping from thence, and flying to the Town of (n) *Adullam*; whither all his Father's Family resort to him; as did several Malecontents, Debtors, and other Distress'd, to the Number of four hundred Men, who made him their Captain.

*David* knowing *Saul's* Malice would soon find him out, and that this little Army would be but a poor Security to him, out of a pious Regard and Concern for his Father and Mother, address'd himself to the King of *Moab*, who was an Enemy to *Saul*, and desired his Protection. Which having obtained, he tarried with them till the Prophet

(m) *Doeg*. Whether *Doeg* was detained here by Vow, or by reason of the Sabbath, or what other Occasion, is uncertain. But it is probable, that because of his Presence at the Time of this Interview between *David* and *Abimelech*, it was the Reason that *David* feign'd that Story of him, being sent by the King; that if (which was likely, and which *David* suspected) *Doeg* should turn Informer, the Priest might

have the King's Name and Authority to plead in his own Justification, for having thus friendly entertained *David*.

(n) *Adullam*. It was a Town in the Tribe of *Judab*. Here was a Rock of the same Name, in which was a Cave, naturally strong and well fortify'd, to which *David* fled from *Saul*.

phet *Gad* came, and advised him to quit *Moab*, and return to the Land of *Judab*: Upon which *David* leaving *Moab* went into the Forest of *Hareth*. Whilst he was here, *Saul* was in *Gibeab*; and having heard that *David* was discovered, and had raised Forces, he upbraided his Officers that none of them would revenge him on the Son of *Jesse*, but had conspired with his Son against him. They knowing their Innocence made no Reply. But *Doeg*, who had seen *David* at *Nob*, when *Abimelech* the Priest relieved *David*, very officiously stept in, and told the King all that had passed there between *David* and *Abimelech*. *Saul*, glad of any Opportunity to vent his Passion, and revenge himself on any that favovur'd *David*, sent for *Abimelech* and all the Priests that were in *Nob* to come and appear before him: Who knowing nothing of *Saul*'s wicked Design readily obeyed, and came and presented themselves to the King; who charges them with the Conspiracy. *Abimelech* being intirely innocent, thus defended himself against the King's unjust Charge:

“ How could I do less than entertain a Person so honourable as *David*, and so highly in Favour with my Prince? Especially when he came in the King's Name, and about his Affairs? As to my inquiring of the Lord for him, it was not the first Time; thou knowest I have often inquired of the Lord for him before. And as to any Conspiracy against thee, far be it from me; I can safely answer for my self and Family, we know nothing of it.” Notwithstanding the Justness of this Plea, *Saul* takes no Notice of it; but being resolute in his Purpose, rashly pronounces Sentence against innocent *Abimelech* and his whole Family, and commands his Guards to put them to the Sword. The Guards having heard the Priest's Defence, in Abhorrence of so unjust and cruel a Sentence, would not move a Hand in Obedience to it. Whereupon the King, impatient at the Delay of executing his Revenge, looking about him and seeing *Doeg* in the Presence, commands him to dispatch the Priests; which he readily did, and with his sacrilegious Hand slew eighty five of them. Nor did *Saul*'s Resent-



ment stop here; this stream of innocent Blood was not sufficient to glut his Rage; he sends a Party to *Nob*, the City of the Priests, with Command to put all the Inhabitants, Man, Woman and Child, to the (o) Sword, and to spare not so much as the very Cattle. Of all that belonged to *Abimelech*, but one escaped the Slaughter, which was *Abiathar*, a young Son of *Abimelech*, who making his Escape to *David*, now at *Keilah*, gave him the sad Account of the Massacre of the Lord's Priests; which tho' *David* lamented the more, as looking upon himself to be the innocent Occasion of it, by his going to *Nob*; yet he was the less surpris'd at it, because he had observed that *Doeg* was there at that Time, and who, he might reasonably suppose, would not fail to (p) inform *Saul* of all that (q) passed there between him and *Abimelech*. *David*, to comfort *Abiathar*, assures him of his Protection, telling him, he should share the same Fortune he did.

Whilst *Saul* was thus dipping his wicked Hands in innocent Blood, *David* was imploying his Arms in the just Defence of his Country; for having Notice that the *Philistines* had made an Incurſion upon *Keilah*, a City of *Judah*, having first consulted the Lord by the Prophet *Gad*, he went and relieved the Place, defeating the Enemy, and taking a great Booty of Cattle from them. *Saul* soon heard of *David's* Success, and thinking that he would fortify himself in *Keilah*, sends Troops to besiege him there. But *David* being distrustful of the Inhabitants, notwithstanding he had lately done them great Service, caused the young Priest *Abiathar* to ask Counsel of God, what he had best do in this Affair; who warned him of the trea-

(o) *Sword*. This Execution of the Priests, though extremely unjust, cruel and inhumane in *Saul*, was yet just from God; being the Completion of that Judgment denounced long before by God against *Eli* and his House, 1 Sam. 2. 31.

(p) *Inform*. This Treachery of *Doeg*,

and Cruelty of *Saul* upon the Priests, gave Occasion to *David* to compose the fifty second Psalm.

(q) *Passed*. This in all likelihood was the Reason that *David* pretended he was sent by the King; that *Abimelech*, if examined, might alledge it in his Defence; as he afterwards did.

treacherous Temper of the *Keilabites*, telling him, if he stay'd there, they would deliver him to *Saul*. *David* takes the divine Hint, and with six hundred Men march'd out of *Keilah*, to seek some Place of greater Security: Which *Saul* hearing, desisted from pursuing *David* at that Time; who retires into a Wood in the Desert of *Ziph*. *Jonathan* having Notice of this, went privately to him there, and encouraged him, assuring him that the Lord would not suffer him to fall into the Hands of *Saul*. Then renewing their former League of Friendship, *Jonathan* returned home, leaving *David* in the (r) Wood.

*David* was not long secure in this Place; for the officious *Ziphites* went and inform'd the King that he was there; and if he would send a sufficient Force, they would betray *David* to him. *Saul* thanks them, and commends their Loyalty, but desires them to return, and inform themselves more perfectly of *David's* Haunts, and then to give him Notice, that he might the more easily secure him. But *David* having Intelligence of their intended Treachery, changes his Quarters, and goes to the Desert of *Maon*, whither *Saul* pursues him. Here *David* was hard press'd; for *Saul* was got so near him, that nothing but a Valley parted them; and *Saul's* Forces by much out numbering *David's*, he propos'd to compass the Mountain on which *David* was, to prevent his Escape. But Providence here interpos'd; for a Messenger came in Haste to acquaint *Saul*, that the *Philistines* had invaded the Land on the other Side, and desired him to come to their Assistance.

*Saul* was forced at this Time to drop his private Resentment to take Care of the publick; and drawing off his Army to go against the *Philistines*, he gave *David* an Opportunity of escaping to the strong Holds of (s) *Engedi*. But *Saul* having repuls'd the *Philistines*, renews the Pursuit after *David*; and taking three thousand choice  
Men

(r) *Wood*. Here *David* is supposed to have writ the sixty third Psalm.

(s) *Engedi*. Here, it is probable, at least, on this Occasion, that *David* compos'd the fifty fourth Psalm.



Men with him, he went to seek him upon the Rocks of the wild Goats, the highest and most craggy Places of the Country. On the Way seeing a Cave, he went into it to ease Nature, little thinking that *David* was so near him, who with some of his Men had hid themselves in the Clefts of the (t) Cave, unseen of *Saul*, tho' they could see him. *David's* Men seeing *Saul* come in alone, thought this a happy Opportunity of putting an End to their Troubles, and advised *David*, to make use of it, and dispatch him. But *David*, moved upon another Principle, restrain'd them; saying, "God forbid that I should stretch forth my Hand against the Lord's Anointed." Nevertheless, to let *Saul* afterwards understand it was in his Power to have destroyed him, he went softly to the Place where *Saul's* Robe lay, and cut off the Skirt of it. This Action, tho' no Detriment to *Saul*, did yet so affect *David*, that he was conscious to himself of Boldness and Disrespect to the Majesty of the King. When *Saul* was gone out of the Cave, *David* got to the Top of the Hill, out of *Saul's* Reach, but so as he might be heard; and calling to *Saul*, *David*, bowing with his Face to the Ground, thus address'd himself to him; "(v) Why is the King persuaded to believe that *David* intends him any Hurt? Thou knowest this Day the Lord had deliver'd Thee into my Hand in the Cave; but I would not take the Advantage I had of Thee, for Thou art the Lord's Anointed. Let the Skirt of thy Robe witness for me, that I spared thy Life when it was in my Power; and that I have no evil Design against Thee, though Thou seekest my Life. The Lord judge between Thee and Me, and plead my Cause, and deliver Me out of thy Hand." This generous Act and moving Address of *David* made so great an Impression on *Saul*, that he melted into Tendernefs, and called him Son,

(t) *Cave*. We may well suppose, that the Sight of *Saul*, not knowing at the first upon what Occasion he came, put *David* into a great Fear; which made him betake himself to God for Help in

that Prayer, which, being afterwards committed to Writing, hath the Place of the hundred and forty second Psalm.

(v) *Why*. See 1 Sam. 24. 10.

Son, acknowledging in Tears his own Guilt, and *David's* Justice. Then concluding from the wonderful Care which God had always taken of *David* in his greatest Distress, that he should succeed in the Kingdom, he told him, he was sure that the Lord would establish the Kingdom of *Israel* in his Hand; therefore he conjured him by all that was sacred, not to destroy his Family. *David*, to make him easy, swore he would do as he desir'd; upon which *Saul* returned home. But *David*, notwithstanding *Saul's* fair Words, did not think it safe to trust to them, but retired to the Fastnesses in the (w) Hills.

About this Time the Prophet *Samuel* dying, the *Israelites* were gathered from most Parts to lament his Death, and to bury him among his own Family at *Ramah*. And such great Funerals usually taking up a long Time, especially among the *Israelites*, *David* had the greater Opportunity to provide for his Safety. In which Time leaving *Engedi*, he march'd to the Desert of *Paran*, not far from *Maon*; where he had been before. Here dwelt a very wealthy and powerful Man, whose Name was *Nabal*, being well descended, deriving his Pedigree from *Caleb*, but of a very churlish and morose Nature. His Wife, who was the Reverse of her Husband, was not only a beautiful Woman, but very discreet and virtuous. It happen'd to be the Time of Sheep-shearing when *David* was in these Parts, which was a Time of great Entertainment and Mirth among them. *David* hearing of this Entertainment, and being probably in want of Provisions for his Soldiers, sent Messengers to *Nabal* to salute him, and beg the Favour of some Refreshment for his Men; and the more to incline him to accommodate him at this Time, he bid them remind him of the civil Carriage of his People when they were in these Parts before, that they never plunder'd them, nor offer'd any Act of Hostility, but liv'd peaceably and in Amity by them. Having deliver'd their Message, they modestly waited *Nabal's* Answer; who,

(w) Hills. Here *David* is thought to have composed the fifty seventh Psalm.



who, like himself, pretends not to know *David*, of whose Fame it was impossible he should be ignorant; and, in a most unmannerly Way of reflecting on him, in Contempt cry'd, "There are many Servants now a-days that run from their Masters, and on such I shall not bestow my Provisions." When *David* heard this, it stung him to the Quick; so that arming himself, and commanding four hundred more to do the same, he vow'd a severe Revenge, which he bound with an Imprecation, that he would not leave a Man alive of *Nabal's* Family. But God took off his Resentment, which might in this Heat have hurried him on to shed innocent Blood with guilty. It happen'd that one of *Nabal's* Servants having over heard how roughly his Master had dismiss'd *David's* Messengers, and dreading the Consequence, knowing likewise that their Mistress was a prudent Woman, went and acquainted her with it; advising her to find out some Expedient to prevent a Mischief, which they might reasonably expect, for such rude and unmannerly Treatment, from Men that had it often in their Power, but were so far from injuring them, that they protected them and their Cattle.

*Abigail*, who knew her Husband's Temper too well, thought it to no Purpose to consult him; and therefore she immediately order'd her Servants to take two hundred Loaves of Bread, (x) two Bottles of Wine, five Sheep ready dress'd, five Measures of parched Corn, an hundred Clusters of Raisins, and two hundred Cakes of Figs.

(x) Two Bottles of Wine would not bear any Proportion with the other Parts of the Present, nor answer the Occasion, if they should be understood of such Bottles as are now commonly in Use, whether of Earth, Stone or Glass. But in those Eastern Countries they used to carry and keep Wine or Water in Leathern Bags or Sacks, made on purpose to hold liquid Things, which Vessels they called (at least we translate them) Bottles. Such were those the *Gibeonites*

brought to *Joshua's* Camp, which they said were worn out, rent or torn, in their pretended long Journey, *Joshua* 9. 13. And of such it may be our Saviour spake, *Mat.* 9. 17. where in the marginal Note to our old Bible, Bottles are explained by Bags of Leather, or Skin, wherein Wine was carried on Asses or Camels: And of such sort of Bottles as these, two might hold a Quantity of Wine suitable to the rest of the Present *Abigail* carried with her.

Figs. Having pack'd up this Present, and laid it on Asses, she order'd the Servants to go before, her self following them. As she was descending one Hill, she saw *David* coming down the other, so that they both met in the Valley. With great Presence of Mind, and due Respect, she address'd her self to *David* in such moving Terms, that she at once disarm'd the Hero's Rage, and pleas'd his generous Mind. Then receiving her Presents he assur'd her of his Protection, and she returns home overjoy'd with the Success of her Ambassy. When she came thither, she found her Husband still kept open House, and treated like a King. But observing that he had drank too much, she deferr'd acquainting him with what she had done till the next Morning, and then told him the whole Matter: Which when he had heard, and considered the Danger he had run himself into, he was so terrify'd with the Thoughts of it, that his Heart sunk within him, and he grew as stupid as a (y) Stone, and after ten Days languishing died.

*David* hearing of *Nabal's* Death, thank'd God for revenging him on him, and preventing his shedding of Blood; and afterwards calling to mind the Comeliness of *Abigail's* Person, and her excellent Conduct when she came to divert his Resentment, he sent his Servants to let her know, that he had a Desire to take her to be his Wife. *Abigail*, to shew how much she thought her self honour'd

(y) Stone. It is observ'd, that after *Abigail* had made *Nabal* sensible of the Fault which he had committed; *That his Heart died within him, and he became a Stone.* But our Version rightly renders it, *and he became as a Stone.* Where we may likewise observe, that the Particle *as* is often to be supplied, when the Scripture affirms something of another which is not absolutely of the same Nature. For no Man can imagine, that *Nabal* was turned to a Stone, tho' the Original expressly says he was, *that he became a Stone.* The Latin Poets have employ'd the same Way of Speak-

ing to express a great Surprise. *Ovid* represents *Atiadne*, expressing her Grief and Astonishment upon the Flight of *Theseus*, who had abandon'd her in the Island *Dia*, as if she had been turned to a Rock. The Fable says that *Niobe* was turned into a Statue of Stone. But *Cicero* in *T. scul*, observes that this Fiction only represents her perpetual Silence in her Mourning; and *Polibatus*, that it signifies, that *Niobe* having made a Statue of Stone for her self after her Children's Death, did place it upon their Sepulchre.



honour'd by the Offer, told the Servants, she desired no greater Honour than to wash their Lord's Feet. Then dressing her self, and taking five Maids with her, she went with the Messengers and came to *David*, and was his Wife. Soon after which, he married another named *Abinoam*, a *Jezreelite*, but his first Wife, *Saul's* Daughter, was by her Father given to *Phalti* the Son of *Laiſh*.

The Solemnity of *Samuel's* Funeral being over, and *Saul* returned to *Gibeah*, the *Ziphites* again inform him that *David* was about the Mountain *Hachilah*, near the Wilderneſs. Upon which *Saul* taking three thousand Men with him goes in purſuit of *David*; who being then in the Wilderneſs, and having by his Spies got certain Intelligence of the Place where *Saul* lay encamp'd, he firſt went privately by himſelf to obſerve the Situation of the Camp; and afterwards taking his Couſin *Abiſhail* with him, they went by Night, and found *Saul* within the Trench faſt aſleep, his General *Abner* and the reſt of his Army lying round about him in the ſame Poſture. *Abiſhail* would fain have taken this Advantage to have ſlain *Saul*; but *David* would not ſuffer him, for the ſame Reaſon that he had ſaved *Saul's* Life in the Cave. But he bid *Abiſhail* take the Spear that ſtuck in the Gound by him, and the Cruſe of Water, and follow him. When they were got to the Top of the Hill on the other Side, and out of Danger, *David* called to *Abner*, and chid him ſeverely for no better guarding the King. “As the Lord liveth ye  
“ deſerve to die for neglecting thus the Lord's Anointed.  
“ See here the King's Spear, and the Cruſe of Water that  
“ was at his Bolſter!” *Saul* hearing *David's* Voice called him by Name, who expoſtulated with him much after the ſame manner as he did after his Eſcape from the Cave; adding this Reproach, that by driving him from the Inheritance of the Lord, in forcing him to go and converſe with the Uncircumciſed for Shelter, they did in Effect force him to ſerve other Gods. Then deſiring him not to lead an Army againſt ſo mean a Perſon as he was, *Saul* accusing himſelf of Cruelty, and applauding *David's* Generoſity, confeſſ'd his Guilt, and bleſſing *David*,  
they

they took leave of each other, *David* going to his Men, and *Saul* returning home.

And now *David* was at Leisure to consider what to do with himself. Knowing the Instability of *Saul's* Temper, notwithstanding his specious Declarations of Peace, and that it was impossible to be safe whilst he tarried within *Saul's* Dominions, he resolves at last to go over to the *Philistines*; thinking, that when *Saul* heard he was not among his own People, he would forbear to pursue or inquire after him. Wherefore, having obtained safe Conduct from *Achish* King of *Gath*, he went over with the six hundred Men that were with him, and dwelt with *Achish* at *Gath*, taking with him his two Wives, *Abigail* and *Abinoam*. *David*, not liking the Accommodation of *Gath*, desired *Achish* to give him the Town of *Ziklag*; which was granted, and he lived more unobserved here than in the Royal City; which was *David's* Design in removing.

Whilst he was here, several of *Saul's* (z) best Soldiers and ablest Officers came over to him; some of which were of the Tribe of *Gad*, but most of them were of the Tribe of *Benjamin*, *Saul's* Brethren; whom tho' *David* suspected at first, yet at last he confided in them, and promoted them to Commands. Strengthen'd with these Recruits, *David* made Excursions against the *Amalekites*, and made King *Achish* believe, that the Booty he had brought to *Ziklag*, was taken from the *Israelites*. *Achish* believing *David*, was well enough pleased, and thinking that *David* hereby made himself odious to his own People, thought he might put the greater Confidence in him, and concluded he had him secure in his Interest for the future. To prevent any Discovery of this manner of *David's* imposing thus on *Achish*, a lucky Opportunity now offer'd; for the *Philistines* making War against *Israel*; *Achish* told *David* he would try his Fidelity, bidding him prepare his Men to accompany him this

Cam.

(z) *Best*: The Names of those that came to *David* at *Ziklag* are register'd in *1 Chron.* 12.



Campaign. *David* was forced to comply, tho' no Doubt it was contrary to his Inclination to fight against his own People; and it would have been highly dishonourable and ingrateful to betray a Prince, who had so courteously treated him, and generously confided in him. But Providence found out an Expedient to save *David's* Honour: For the *Philistines* rendezvousing at (a) *Apheck*, the Men of Quality, seeing *David* in the Rear with their King, were ready to mutiny; and tho' the King told them he was intirely in his Interest, they would not trust him, but would have him sent away before the Action for Fear of Treachery. *Achish*, not thinking fit to dispute with them when he was just upon engaging the Enemy, calling *David* aside, told him how the Case stood, and acknowledging his Services, advised him to retire to *Ziklag*.

Tho' *David* was glad of this News, yet he seem'd to dislike it; which made *Achish* more eager in his Importunities for him to be gone. *David* in his March from *Ziklag* in this Expedition, had very considerably increased his Number; for some of the Tribe of *Manasseh* fell in with him as he went, and others in his Return, who afterwards did him good Service.

*Saul* prepares to oppose the *Philistines*; but having taken a View of the *Philistines* Army while they lay incamp'd in *Shunem*, before they came to *Apheck*, he was seiz'd with a terrible Fear; and that which increased his Perplexity was, he would consult the Lord, but receiv'd no Answer. Nor was it likely to be otherwise with him; for he had destroy'd the Priests, and *Samuel* the Prophet was dead. But Advice he will have some Way or other; and tho' he had banish'd all Wizards and those that made Use of familiar Spirits, yet he commanded his Servants to seek for a Woman that had a familiar Spirit, that he might from her know his Fate. They told him, there was a Woman at *Endor* that was a Sorceress: Upon which

(a) *Apheck*. See 1 Sam. 29. which according to the Series of Time must come before the 28th Chapter.

which *Saul* disguising himself, took two Servants with him, and went to her, desiring her to raise up the Person he should name. The Woman suspecting him for a Spy refused to oblige him; but *Saul* swearing to her by the Lord, that no Harm should happen to her, she consented, and asked him, whom she should cause to appear? He told her, *Samuel*. She then raising up an evil Spirit, which came in the Likeness of *Samuel*, as soon as she saw it, she cried out to *Saul*, and said, “why hast thou deceived me? For thou art (b) *Saul*.” He bid her not be afraid, and asked her, what she had seen? she told him, she saw (c) Gods ascending out of the Earth. *Saul* not satisfied with this Answer, asked her, of what Form he was that was coming up? She reply’d, An old Man is coming up covered with a Mantle. *Saul* concluding it to be *Samuel*, as soon as he saw the Apparition, bow’d to the Ground. The Apparition, that it might the more aptly personate *Samuel*, ask’d *Saul*, “Why he had disquieted him?” *Saul*, to excuse himself, told him, “He was in great Distress; “for the *Philistines*, with a powerful Army, had invaded him, and God had deserted him, refusing to “give any Answer to his Addresses. Why then (said “the Apparition) dost thou ask of me, since the Lord “is departed from thee, and become thine Enemy?” Then going on in personating *Samuel*, he added; “The Lord hath done as he spake by me; for he “hath rent the Kingdom from Thee, and given it to “thy Neighbour even to *David*. This thy Disobedience hath brought upon Thee, in sparing *Amalek*, whom God commanded Thee to destroy. “To morrow shalt thou and *Israel* fall into the Hands “of the *Philistines*, and thou and thy Sons be (d) “with me.” This Doom so affected *Saul*, that he fell on the Ground as dead; upon which the Woman and his Servants, knowing he had fasted long,

(b) *Saul*. It is to be supposed, that she learned from the evil Spirit she had raised, that it was *Saul* that had employ’d her.

(c) *Gods*. So she called those Dia-

bolical Apparitions, which the Devil makes use of to further his Illusions.

(d) *With me*. That is, shalt be dead, as *Samuel* is, for whom thou takest me,



I. SAMUEL CHAP. XXX.  
David smiteth the Amalekites.

6



I. SAMUEL 30. Verse 16.

*And when he had brought him down,  
behold they were spread abroad upon  
all the earth, eating and drinking etc.*

21. p. 33.

and thinking he might be dispirited for want of Refreshment, desired him to eat; which he refused at first, but at last yielded to their Importunity, and did eat of what they set before him; which when he had done, he returned to the Camp.

Whilst *Saul* laboured under these heavy Pressures, poor *David* is shock'd with a sudden and unexpected Misfortune; for when after three Days weary March he came back from the *Philistines* Camp to *Ziklag*, to his great Grief and Surprize he found the Town in Ashes, his Wives, and all the Women and Children carried away Captives, and their Goods and Cattle plunder'd: And that which aggravated the Misfortune was, the People mutinied against *David* as the Occasion of it. *David* in this Distress applies himself to the Lord by the Priest *Abiathar*, to know what Measures he should take; who advises him to pursue the Enemy, and promises Success. *David* sets forward; but after three Days March, two hundred of his Men were so fatigued, that they were left behind at the Brook *Besor*; whilst he and the other four hundred continued the Pursuit. On their Way they overtook a poor Straggler half dead with Hunger, who, when they had refreshed him, told him he was an *Egyptian*, but Servant to an (e) *Amalekite*, which Nation had made an Incurſion into *Judah*, and had burnt *Ziklag*; and that he falling sick by the Way, his Master had left him. *David* asking him, whether he could direct them to the Place where they were, he told him, if he would neither kill him, nor deliver him up to his Master, he would bring him to the Place; which he accordingly did, where this Party of the *Amalekites* lay in a very careless Manner, sporting and rejoicing over their Plunder. *David* surprizing them, soon routed them, putting all their Foot to the Sword. Thus he recover'd not only his two Wives, and what the *Amalekites* had plunder'd from him,

(e) *Amalekite*. This Incurſion of the *Amalekites* was in Revenge for the Ravage and Devastation *David* had made

among them upon his removing from *Gath* to *Ziklag*.



him, but all that they had taken from others in that Expedition.

When he returned to *Befor*, the two hundred Men which he had left there came out to congratulate his good Success, whom he courteously saluted, and, after some Controversy, distributed an equal Share of the Spoils to them. And returning to *Ziklag*, he sent Presents to his Friends of *Judah*, where he and his Men had been shelter'd and entertain'd.

Whilst *David* was thus employ'd in rescuing his Wives, and recovering his Loss, the two Armies of the *Israelites* and *Philistines* ingaged. But the *Israelites* being forced to give Way, fled to Mount *Gilboa*, where many of them drop'd. The *Philistines* closely pursu'd *Saul* and his Sons, three of which, *Jonathan*, *Abinadab*, and *Malchishua*, fell in the Pursuit; and soon after *Saul*, being hard press'd by the Enemy's Archers, was very much wounded. Finding himself not likely to live, and dreading to fall alive into the Enemy's Hand, he bid his Armour-bearer run him thro' with his Sword; which he refusing, *Saul* fell upon his own Sword, and expir'd; which his faithful Armour-bearer perceiving, drew his Sword, and dispatch'd himself. The *Philistines* stripping the Dead, found the Bodies of *Saul* and his three Sons, cut off *Saul's* Head, hung up his Armour in the Temple of *Ashteroth*, and his Body on the Walls of *Bethshan*. Which when the Inhabitants of *Jabesh-Gilead* heard, selecting a Party of their best Men, they march by Night, and brought away the Bodies of *Saul* and his three Sons to *Jabesh*, and burning them, they buried the Bones under a Tree there; after which, in Token of Mourning, they fasted seven Days.

*David* had not been above two Days at *Ziklag* before the sad News of this Defeat was brought to him by an *Amalekite*, who, giving a particular Account of the Action, produced *Saul's* Crown and Bracelet, for a Confirmation of this Death; adding, that at his own Request he had dispatch'd him. *David* ask'd him, "How he  
" durst destroy the Lord's Anointed: Thy Blood (said he)

“ be upon thine own Head, for thine own Mouth hath  
 “ convicted Thee.” Then calling to one of his Guards,  
 he bid him dispatch the *Amalekite*. After which *David*  
 lamented over *Saul* and *Jonathan* in a Funeral Elegy.

*Thy Glory, Israel ! and thy Beauty mourn !  
 'Tis vanish'd, never, never to return.  
 Ab ! Who in feeble Mortals Strength would trust ?  
 Whose Glory is so near ally'd to Dust !*

*O tell it not in Gath's triumphing Gate,  
 Nor in the Streets of Askalon relate ;  
 Lest Capthor's Daughters should insulting cry,  
 Their Dagon conquers him who rules the Sky.*

*O fatal Gilboa, where my Friend was slain ;  
 No Dew on Thee descend, or kindly Rain !  
 No Corn or Wine thy blasted Surface yield,  
 Accurs'd and burnt, as Sodom's dismal Field :  
 For there was lost the Warriour's mighty Shield,  
 The Shield of Saul was lost ; his sacred Head,  
 Tho' the blest Oil around his Temples shed,  
 Profan'd and mingled with the vulgar Dead !*

*Thy Bow, my Friend, was never drawn in vain,  
 Thy Arrows drank the Blood of Thousands slain.  
 What Armies fell by Saul's victorious Sword,  
 Too faithful now to its despairing Lord ?*

*Princely his Stature, charming was his Air ;  
 With him alone could Jonathan compare :  
 Lovely in Life, in Death too near ally'd,  
 Not Death it self their Friendship could divide :  
 Swifter than Eagles cut their airy Way,  
 Stronger than Lions, when they seize their Prey.*

*Mourn all ye Loves ! Ye tender Virgins mourn !  
 Your flowry Wreaths to Cypress' Garlands turn :*



*Mourn your lov'd Monarch's lamentable Fate,  
 On whom so oft your charming Quire did wait,  
 As he from Fight return'd in Kingly State :  
 For you he conquer'd ; you did with him share  
 The Wealth of Peace, and glorious Spoils of War :  
 Lay by your Purple Robes from Sidon's Shore,  
 And wear your splendid Coronets no more ;  
 For Saul, who gave them, generous Saul is lost,  
 And silent Shades receive his mighty Ghost.*

*How are the Mighty fall'n ! Their Strength in vain !  
 O Jonathan ! Thou wert in Battle slain !  
 Stretch'd on cold Earth, by lifeless Limbs as cold,  
 Nor those dear Eyes must I again behold.  
 O Jonathan ! How shall I Thee commend !  
 My more than Brother, and my more than Friend !  
 My Life, my Jonathan ! And can we part ?  
 I feel thy Loss hang heavy on my Heart.  
 With mortal Anguish is my Soul oppress'd,  
 I wear thy bleeding Image in my Breast.  
 Thy Friendship did the tend'rest Love excel ;  
 'Twas like thy self, 'twas all a Miracle :  
 A pure, a constant, and a heav'nly Fire,  
 Beyond the softer Sex's frail Desire.*

*How are the Mighty fall'n ? Their Fate deplore !  
 Thy Sword, thy Spear and Shield, O Israel, are no more.*



## BOOK VI.

**D**AVID being at *Ziklag* when *Saul* was slain, and not knowing what to do, having the Priest and the Ephod with him, consulted the Lord; who directed him to go to *Hebron*, which he did, taking his Wives and all his People with him. Whilst he was here, the Men of *Judah* came to congratulate his Return, and offer'd him the Crown, which he accepted, and was by them anointed King of *Judah*. On the other hand, *Abner*, the Son of *Ner*, General of *Saul*'s Army, proclaim'd *Ishboseth* the Son of *Saul*, who was own'd by all the other Tribes.

Upon this Division of the Kingdom a bloody War commenc'd between the two Kings and their Subjects; *Judah* following *David*, and *Israel* *Ishboseth*. There were many Skirmishes between the Forces of the Rival Kings, but none so remarkable as that which *Abner* occasion'd by sending a Challenge to *Joab*, *David*'s General, demanding twelve Men, whom he would match, and they should fight single-handed. *Joab* agreed, and sent twelve Men, who engaging each his Man, did all fall upon the Spot. This so fir'd the Soldiers on each Side, that the Armies presently joining, a sharp Battle ensued; wherein *Abner* was routed, and himself forced to fly. In the Pursuit, *Asabel*, *Joab*'s younger Brother, a nimble Youth, took after *Abner*, who knew him, and advised him to return for he was unwilling to kill him; but young *Asabel*, fond of the Honour of taking the General Prisoner, would not be persuaded to leave him; upon which *Abner* making a Stand, thrust him thro' the Body with his Spear, and he dy'd in the Place. *Joab* and *Abishai*, his other Brother, and the rest of the Army who

D 3

pursu'd



purfu'd *Abner*, seeing *Asabel* lie dead on the Ground, halted; which gave *Abner* Time to rally his scatter'd Forces, and drawing into one Body, he made a Stand with them on the Top of a Hill, where he could not easily be attack'd. Then founding a Parly, he call'd to *Joab*, and putting him in Mind, that they were all Brethren, both by Nation and Religion, each Army retreated, *Abner* with his to *Mahanaim*, and *Joab* with his to *Hebron*. The Loss on *Abner's* Side being three hundred and fixty Men; and that of *Joab's* but nineteen.

This War continued for some Years; in which Time *David* always gain'd Ground of *Ishbosheth*; which Advantage was much improv'd by an Over-sight of *Ishbosheth's*, who quarrelling with *Abner*, for 'profaning his Father's Ashes, as he thought, in taking *Rizpah*, *Saul's* Concubine, to him, *Abner* not only reproach'd him for his Ingratitude to him, that had set the Crown on his Head, but secretly, at the same Time, corresponded with *David*, and at last promised to acknowledge his Title, and use his Interest to bring all *Israel* over to him, *David*, who knew the Value of the Man, would not readily seem to comply with his Proposal, but making a seeming Difficulty of it, requir'd a previous Condition of him; which was this, That he would receive him upon no other Terms, than that of bringing his Wife *Michal* to him. To facilitate this, *David* sent Ambassadors to *Ishbosheth* to demand *Michal*; who took her from her Husband *Phaltiel*, and sent her to *David*, the poor Man her Husband followed her weeping as far as *Baburim*, where *Abner* meeting with him, turned him back.

After this *Abner* began to practise with the Chiefs of *Israel*, and particularly with the *Benjamites*, who were more immediately concerned for *Saul's* Family; all which he brought over to *David's* Interest, and then attended only with twenty Men, he went and presented himself to *David*; who received them courteously, and entertain'd them at a Feast. *Abner* was pleas'd with his Reception; for taking his Leave of *David* that Time, he promis'd to go and bring in all *Israel* to him. *Abner* was

was no sooner gone from *Hebron*, but *Joab*, *David*'s General, return'd from an Expedition loaden with the Spoils of the *Philistines*; and being soon inform'd, that *Abner* had been there, and how he had been received, a fatal Jealousy possess'd him, and his Prejudice took Beginning, not so much from the Death of his Brother *Asabel*, whom *Abner* kill'd fairly in his own Defence, as from the Fear he had of being supplanted by him in his Command. For *Abner* was not only a Man of great Interest among all the other Tribes, but esteem'd a General of excellent Courage and Conduct.

In this ill Humour *Joab* goes to the King, and in a very unmannerly Way blames him for what he had done, assuring him that *Abner* came only as a Spy; and going out of the Presence, he sends Messengers after *Abner* to let him know, that the King had something of Moment to communicate to him, which he had before forgot. *Abner* obeys, and *Joab* waiting for him at *Hebron*, under a Pretence of Friendship saluting him, most basely stabb'd him. This inhospitable Act so much affected *David*, that he thought he could not do enough to clear himself of it, laying this Murder at *Joab*'s Door, and the Curse of it on him and his Posterity. Then commanding a general Mourning he order'd the Funeral; Himself as chief Mourner following the Corps. Which took off all Suspicion from *David* in the Eye of the Publick; but to his Domesticks he was more particular in his Lamentation of *Abner*'s Loss, and plainly pointed at the very Cause why *Joab* slew *Abner*, for, said he, "Those Sons of  
" *Zerviah*, *Joab* and *Abishai*, take the Advantage of  
" my unsettled State, and are too hard for me, there-  
" fore I cannot call them to an Account for it: but  
" must leave them to the Lord to reward them." Besides the Baseness of the Fact, *David* had great Reason to lament the Death of *Abner*; for in him he lost a very useful and serviceable Friend, and in all Appearance the Measures taken for uniting the two Kingdoms of *Judah* and *Israel* had been broken, if *Ishbosheth* had lived a little longer.



longer. But this was prevented by a no less treacherous and inhuman Murder than that of *Abner*; of which when poor unhappy *Ishboseth* heard, having now no further Hopes of recovering his Assistance (which possibly he might entertain so long as *Abner* lived) he became dispirited, and not only neglected himself, but was disregarded by others; which gave an Opportunity to two Ruffians to conspire his Death. These Regicides coming to *Ishboseth's* House under Pretence of fetching Wheat, went directly to his Bed-chamber, where, it being the Heat of the Day, they found him lying on a Bed asleep: In which Condition they slew him, and cutting off his Head, they carried it away with them and got off undiscovered. Then making the best of their Way for *Hebron*, where they thought they should be welcome Guests, they presented the Head with this short Compliment to *David*: “Be-  
 “ hold the Head of *Ishboseth*, the Son of *Saul*, thine  
 “ Enemy, which fought thy Life; the Lord hath  
 “ avenged the King this Day of *Saul* and of his Fa-  
 “ mily.” *David* was so far from rejoicing at the Death of his Rival, that the Sight of the murder'd King's Head struck him with Horror and Indignation, and in a just Rage passing Sentence upon these Assassins, he commanded his Guards to fall upon them, which they immediately did, and cutting off their Heads and Hands, hang'd them over the Pool in *Hebron*, for a Terror to all Regicides, that should dare to lay their profane Hands on the sacred Person of their King: But the Head of *Ishboseth* they buried in the Sepulchre of *Abner* in *Hebron*.

This Murder of *Ishboseth* made Way for the Uniting the two Kingdoms of *Israel* and *Judah*: For all the Tribes came in to *David* at *Hebron*, and acknowledged him for their King; where he was by general Consent anointed, and *David* feasted them for three Days.

*David* being now at the Head of the united Forces of *Israel* and *Judah*, begins to think of enlarging his Territories, which he first does by attacking *Jerusalem*, the

Metropolis of the *Jebusites*; who trusting to the Strength of the Place, in Derision answer'd *David*, when he summon'd them to surrender, that if there were none but Blind and Lame to defend it, he with all his Forces could not take it. But they soon found their Mistake; for *David* resolving to correct their Insolence, proclaim'd thro' the Army, that whosoever should take the Fort should be Captain-General of all his Forces. *Joab*, a bold pushing Man, and who before had the Command of the Forces of *Judah*, undertook and perform'd it; the Buildings of which Fort *David* afterwards enlarg'd, and made his Palace; and after other Improvements of the Town, he called it the City of *David*.

*David's* Affairs being in this flourishing Condition, his Fame soon spread among the Neighbouring Princes; among whom *Hiram*, King of *Tyre*, sent Ambassadors to congratulate his Accession to the Crown, and made him a Present of Cedars, and Workmen to build him a Palace. But the *Philistine* Princes had other Thoughts of *David's* Success, looking upon his growing Greatness to be a fatal Prefage of their Ruin; and therefore they intend to put a Stop to his further Incroachments on them, by attacking him first. In order to which they muster up a considerable Army, and come and incamp in the Valley of *Rephaim*. *David* continued in the Citadel, till he had consulted the Lord; who assuring him of Success, he marches against the Enemy, whom he set upon with that Vigour, that he soon put them to the Rout, and they fled in such Haste that they left their Gods behind them; which *David* and his Men burnt.

This Defeat did not discourage the *Philistines*, for they soon recruited their Forces, and came and incamped in the same Place, where they had before been routed. *David*, tho' flush'd with his late Victory, would not presume upon that Success; but to proceed securely, he again consults the Lord, who alters *David's* March now, and bids him not directly to engage, but to take a Compass behind them, and fall upon them



them over against the Mulberry-Trees; and when he should hear the (f) Sound or rushing of the Trees, then to ingage, for then the Lord would go out before him. *David* observed the sacred Orders, and accordingly succeeded, giving the *Philistines* such a Defeat, that they did not offer in a long Time after to give *Israel* any Disturbance.

A Time of Peace succeeding, *David* proposes to his Officers to summon all *Israel* to attend at the bringing the Ark to his Capital City; which was unanimously approved, and the King went with them to *Kirjath-jearim* to the House of *Abinadab*; where the Ark had remained about (g) fifty Years. But they were guilty of a great Oversight here in removing the Ark; for either thro' Inadvertency, or Neglect of the (h) Law, which obliged them to carry the Ark upon their Shoulders, they, in Imitation of the *Philistines*, put it upon a Cart, appointing *Uzzah* and *Abio*, the Sons of *Abinadab*, to drive the Cart. And in this Manner they set forward, rejoicing, and playing on several Sorts of Instruments; till they came to the Threshing-floor of *Nachon*, where the Oxen that drew the Cart, stumbling, shook it so violently, that

(f) Sound. This in the Text, 2 Sam. 5. 24. is call'd, *The Sound of one going on the Tops of the Trees*. By which *Josephus* and others understand the Agitation or Shaking of the Tops of the Trees when there is no Wind stirring. But others, not liking this, are of Opinion, That the Angels, whom God sent before *David*, v. 24. made this Noise for a Signal to him to fall on the *Philistines* in the Front, whilst *Joab* attack'd them in the Rear.

(g) Fifty Years. The Ark is said to have been Twenty Years in the House of *Abinadab*, at *Kirjath-jearim*, 1 Sam. 7. 1, 2. But that Twenty Years must be referred to the Time of the single Administration of *Samuel* in the Government: For the Ark was taken in the last Year of *Eli*, and the *Philistines* kept

it but seven Months, 1 Sam. 6. 1. *Samuel* succeeding to *Eli* in the Government, is reckon'd to have govern'd *Israel* by himself Twenty Years, before there was a King: And Twenty Years more are allotted to *Samuel* and *Saul* together, and to *Saul* by himself after *Samuel*. So that from the Death of *Eli*, when the Ark was taken, to the Death of *Saul*, must be forty Years. And tho' seven Months of that Time it was with the *Philistines*; yet *David* having after *Saul's* Death reign'd seven Years and six Months at *Hebron*, and some time after that in *Jerusalem*, before he went to fetch the Ark, it could not be much less than fifty Years that the Ark had been at *Kirjath-jearim* in the House of *Abinadab*.

(h) Law. See Numb. 7. 9.

that *Uzzah*, fearing it should fall, officiously laid hold of the Ark to stay it ; which (i) Profanation cost him his Life, for he fell down dead immediately by it. This unhappy Accident made *David* afraid to carry the Ark to *Jerusalem* ; but he left it in the House of *Obed-Edom* the *Gittite*, who was a *Levite* ; where it rested three Months, and very much to *Obed-Edom's* Advantage, for all the while it stay'd there the Lord blessed him with a great Increase of his Substance. Which *David* understanding, and recollecting his Mistake, that *Uzzah's* Death was a Sign the Lord would not have the Ark brought to him, he took Heart, and propos'd to move it from *Obed-Edom's* House to his own City ; which he did with great Pomp and Regularity, declaring, that none ought to carry it but the *Levites*, and disposing of every Person in his proper Order, the King, dress'd in a Linen Ephod, conducted it, singing and dancing before it, to a House which he had purposely built for it, where, when he had placed it, he offer'd to the Lord a great Number of Cattle in Sacrifice. As the King pass'd through the City dancing before the Ark, his Wife *Michal*, *Saul's* Daughter, seeing the King demean himself so poorly, in her Opinion, thought very contemptibly of him ; for she herself being Daughter to one King, and Wife to another, thought it below the Regal Dignity to act the Part of a Singer and Dancer : And when she came out to meet him she could not forbear reproaching him, but in a deriding Manner said, “ How glorious  
“ was the King of *Israel* to Day ; who being stripp'd  
“ of his Royal Robes, acted the Part of a Fool.” *David* retorted her malicious Jest with a sober Truth, and told her, “ That how vile soever he might  
“ appear in her Opinion, what he did was in  
“ Honour of that God, who had chosen him ra-  
“ ther than her Father, or any of his Family, to  
“ govern

(i) *Profanation*. This Action of *Uzzah's* was contrary to the Law, which forbad all, but the Priests, even the *Le-*

*vites* themselves, to touch the Holy Things, *Numb.* 4. 15.



“ govern *Israel*. And that he would still persist in his  
 “ Humility, for which he did not doubt but to be ho-  
 “ noured of all those that she thought despised him.”  
 From this Time *Michal* never had any (k) Children.

By this Time *David's* House was finish'd, for the Building of which *Hiram*, King of *Tyre*, had furnish'd him with Materials and Workmen; and *David* being peaceably settled in it, was at Leisure to think of religious Affairs; the first of which that offered to his Mind was the Building of a Temple. Wherefore consulting with *Nathan* the Prophet, he reflecting on himself, says; “ I dwell in a House of Cedar, but the  
 “ Ark of God dwelleth within Curtains.” *Nathan* took the Hint, and that so good a Motion might not want Incouragement, answer'd, “ Go on, pursue thy  
 “ Thought, for God is with Thee.” But herein the Prophet was too forward; for he judged of the Thing from his own Apprehension of the Goodness of it, and not from the Will of God, for whom it was intended, and who therefore chiefly ought to be consulted therein. The same Night therefore God gave *Nathan* Charge concerning *David's* Design, forbidding him to build a Temple, assigning for a Reason, (as (l) himself afterwards told his Son *Solomon*) because he had shed much Blood. *David* receiving this Prohibition from the Lord, in Obedience to his Will, desists from his intended Building, and to express his Gratitude for his gracious Promises to him and his Posterity, he goes into the Tabernacle, and there (m) prostrates himself,

(k) Children. Interpreters agree, that *Michal* never had any Children by *David*, *Phaltiel*, or any other Husband, but was naturally barren; which here, 2 Sam. 6. 23. is confirm'd upon her as a Curse, for deriding her Husband the King.

(l) Himself. See 1 Chron. 22. 8.

(m) Prostrates. It will seem a very odd and unmannerly Way of *David* paying Thanks to the Lord in so sacred a Place as the Tabernacle by sitting down; which Word might have been softened

by the Translation, tho' the Original says, he sat before the Lord: But yet it does not say, he sat on his Throne, and considering the Circumstances of the Place, and Occasion of *David's* coming into the Tabernacle, we may very reasonably suppose he sat on the Ground, as *Sanchez* and others think, from *David's* Humility, which you may see at large in 2 Sam. 7. But *Josephus* comes nearest of all; for he says, he fell on his Face, and prostrated himself after the Manner of a Suppliant.

himself on the Ground before the Lord; where, after acknowledging the Goodness and Munificence of God in raising him from a mean Condition to what he now injoy'd, and for establishing the Government in his Family, he concludes with an earnest Supplication, that the Blessing of God may rest upon him and his House for ever.

*David* finding that God had rais'd him to this Pitch of Greatness, not to build his Temple, but to fight his Battles, and subdue the Enemies of *Israel*, betakes himself to his old Trade of War, and beginning with the Royal City of (n) *Gath*, reduc'd it, and the Towns belonging to it. Then turning his Arms upon *Moab*, he brought them into so low a Condition, that he forced them to dismantle all their Places of Strength; and none lived but by his Permission. Thence he went to secure the Borders of the Country at the River *Euphrates*, where *Hadadezer*, King of *Zobab*, meets him at the Head of a mighty Army, which *David* bravely engages, and soon routs, taking seventeen hundred of his Horse, and twenty thousand Foot; out of the Horse he reserv'd only enough for an hundred Chariots, and hamstring'd the rest. The *Syrians* about *Damascus* hearing how ill it had fared with *Hadadezer*, came to his Assistance, but were likewise defeated, losing two and twenty thousand Men; which Loss so weaken'd them, that *David* put Garrisons where he pleas'd, and made the *Syrians* Tributaries to him. In his Return from *Syria* he engaged a great Army of *Edomites*, in a Place call'd the Valley of *Salt*, of whom he slew eighteen thousand; the rest being forc'd to submit, receiv'd Garrisons of King *David*, and became Tributaries to him.

From this Expedition the victorious King return'd loaden with the Spoils of his Enemies, bringing abundance of Gold and Brass with him, which, with the rich Presents he receiv'd from the neighbouring Princes, he

(n) *Gath*. This is call'd, 2 Sam. 8. 1. *Metbagammab*, or the Bridle of Bondage, because it kept the Country in Bondage.



he dedicated to the Service of the Lord. And now being grown famous for these Victories, he struck a Terror into all about him ; who send Presents, and court his Alliance. Amongst whom, *Toi*, King of *Hamath*, hearing of *David's* Success against *Hadadezer*, with whom he had been engag'd in War, sends his Son *Joram* to compliment him upon his Success, with a great Present of Plate.

Having thus subdued his Enemies, and procured Peace to his People, *David* begins to remember the former Kindness of his dear Friend and Brother *Jonathan* ; and inquiring whether there were any of *Saul's* Family left, to whom he might shew Favour for *Jonathan's* Sake, *Ziba*, an old Servant of *Saul's*, acquainted him, that there was one Son of *Jonathan* living, named *Mephibosheth*, who was lame of his Feet. *David*, glad of this Opportunity to revive and preserve the Memory of his dear friend, sends for *Mephibosheth*, receives him courteously, assures him of his Protection, restores his Grandfather *Saul's* Lands to him, and, as a particular Mark of his Esteem, obliges him to eat at his Table. *Mephibosheth* receives the Royal Bounty with great Humility and Respect, which *David* still to make more secure to him, constitutes *Ziba* his Steward, who with his fifteen Sons and twenty Servants managed the Estate, whilst *Mephibosheth* dwelt at Ease in *Jerusalem*, and eat at the King's Table as one of his (o) Sons.

About this Time King *David* hearing that his old (p) Friend *Nabash* King of *Ammon* was dead, and that his Son *Hanun* succeeded him ; gratefully remembering the Civilities of the Father, sends an Ambassy of Condolence to the Son, and congratulates his Accession to the Crown. The Ambassadors arriving at the *Ammonitish* Court, the Princes of *Ammon* persuaded their King that *David* had not sent his Ambassy

(o) Sons. *David* had many Sons ; for whilst he was at *Hebron* he had Six, and after he came to *Jerusalem* he had thirteen by his Wives, besides those he had by his Concubines.

(p) Friend. It is very probable, that *Nabash* King of *Ammon* had shewed some Kindness to *David* in the Time of his Troubles under *Saul*, tho' there is no particular Mention of it in the Story.

Ambassy out of any Respect to the Memory of the late King, or Honour to the present, but to discover the Weakness of the Place, that he might invade it. *Hanun* was too easily led away by these officious Counsellors, for at their Instigation he treated the Ambassadors most vilely and inhospitably, shaving off one Half of their (q) Beards, and cutting off their Garments in the Middle of their Buttocks, and in that reproachful Manner sent them away. Being in this scandalous Manner expos'd, they were asham'd to return; of which *David* having Intelligence, advis'd them to tarry about *Jericho* till they had (r) recovered their Disgrace by the Growing of their Beards again; then resenting this Violation of the Law of Nations, as became so great a Prince, he sent an Army, under the Command of *Joab*, to call the inhospitable *Ammonites* to an Account: Which they expecting, had provided against, for besides their own Forces, they had provided three and thirty thousand Mercenaries of the *Syrians*, which lay incamped at some Distance in the Fields, whilst the *Ammonites* lay before their own City. *Joab* observing this Disposition of their Armies, divided his into two Bodies, one of which, compos'd of choice Men, himself led against the Mercenaries, leaving the rest with his Brother *Abishai*, to watch the Motion of the *Ammonites*, agreeing to relieve each other as Occasion should require. Then *Joab* encouraging his Men, made a brisk Charge upon the *Syrians*, and soon routed them; which the *Ammonites* perceiving, they were so discourag'd that they

(q) *Beards*. This Affront was as ignominious as could be invented by the Malice of Man in those Countries; for Decalvation, or leaving any Part where Hair grew, bald, was one great Offence, then the cutting off half the Beard (which made them very ridiculous) was a great Addition to the Affront, where Beards were in great Veneration and Esteem. But the worst and most immodest of all was the cutting off half their Robe

or Vest; whereby their Nakedness was exposed, for the *Hebrew* Laity did not wear Breeches, only the Priests.

(r) *Recovered*. It was an Establishment in the *Jewish* Law, not to have any Part of the Head or Beard shaved, *Levit. 21. 5* And therefore the *Ammonites*, who were Neighbours to the *Hebrews*, knew they could not offer a greater Affront to them, than cutting off their Beards.



they fled into the City. *Joab* having thus obtain'd an easy Victory, return'd in Triumph to *Jerusalem*: Where he had not been long before the News came, that the *Syrians* had rais'd a great Army, to which *Hadadezer* had added the *Syrian* Troops beyond the River; all which were to rendezvous at *Helam*, under the Command of *Shobach*, King *Hadadezer's* General. King *David* hearing this, uniting all his Forces, marches in Person with them to *Helam*, where he finds the Enemy ready to receive and give him Battle. The Armies engage and *David* soon put the *Syrians* to the Rout, who lost their General *Shobach*, and about seven and forty thousand of their Men. The petty Kings who were Tributaries to *Hadadezer*, finding it in vain to oppose the conquering Sword of *Israel*, quitted *Hadadezer's* Interest, and submitted to *David*, who resolving to chastise the insolent *Ammonites* yet more sharply, sent *Joab* next Campaign with a gallant Army against them; who having ravaged the Country, and put the *Ammonites* to the Sword, where-ever he could come at them, at last laid Siege to *Rabbah*, the Metropolis of the *Ammonites*.

Hitherto *David's* Affairs went on in an uninterrupted Series of Success, and Victory declares on his Side where-ever he turns his Arms. But at last, unhappy Prince! He becomes his own Enemy; for indulging himself in Ease and Luxury, the Bane and Rust of the Mind, he insensibly gives Way to loose Desires, which captivate his Reason, and betray him to the perpetrating of the vile Acts of Adultery and Murder. It happen'd, that having taken his Repose one afternoon on his Couch, (as it was the Custom for great Persons in those hot Countries to do) he walk'd upon the Roof of the House for the Benefit of the cool Air; where among the Variety of Objects that presented themselves to his wandering Eye, that of a beautiful Woman bathing in her Garden unhappily ensnar'd him. The unguarded King sees, and is undone, and growing impatient with Desire of injoying the forbidden Beauty, he inquires who she was, and is inform'd that she was *Bathsheba*, the Daughter of *Ammiel*,  
and

## II. SAMUEL CHAP. XI.

David falls in love with Bathsheba.



## II. SAMUEL II. Verse 2.

26.p.48

*David arose from off his bed, & walked upon y<sup>e</sup> roof of y<sup>e</sup> kings house. & from the roof he saw a woman washing her self.*



and Wife to *Uriah* the (s) *Hittite*, an Officer in his Army under *Joab*, now at the Siege of *Rabbah*.

Tho' *Uriah* was bravely hazarding his Life for the Service of his King, *David* ungenerously attacks him in his weakest Part, his Wife; who, dazled with the Glories of a Court, and Royal Favour, gives her self a willing Prey to his unlawful Imbraces. *David*, the better to conceal this adulterous Act, sends *Bathsheba* home to her own House, who soon acquaints him that she is with Child. The King now begins to fear the Shame of his Wantonness, and therefore to hide it, bids *Joab* send *Uriah* to him, as if he had some particular Business with him. *David's* Design in this was, that *Uriah* should lie with his Wife, and so the Child, when it should be born, should pass for his. But God herein disappointed him, intending to make an Example of him. For when *David* had ask'd *Uriah* several Questions relating to the Siege, in seeming Kindness he bid him go to his House and refresh himself after his Journey; and, supposing he had done so, he sent a Present of Meat after him. But tho' *Uriah* took Leave of the King, he went not Home, but slept in the Guard-room. Which when *David* next Morning understood, and asking him why he did not go Home, *Uriah* told him, "That since the Ark, with *Israel* and  
 " *Judah* abode in Tents, and that his Lord General  
 " *Joab*, with the rest of the King's Servants were in-  
 " camped in the open Fields, he would not indulge  
 " himself so far, as to go to his House, to eat and drink,  
 " and lie with his Wife." *David* being thus disappointed tries another Way, and entertaining him at his own Table, so ply'd him with Liquor, that he made him drunk, hoping then he would go Home to his Wife. But *David* was still defeated, for *Uriah* slept that Night in the Guard-room; wherefore resolving to make short Work of it, he dismisses poor *Uriah* with a Com-  
 mission

(s) *Hittite*. *Uriah* tho' an *Hittite* by Nation, was proselyted to the Jewish Religion, and so marrying with this *Israelitish* Woman, lived in *Jerusalem*.

mission for his own Death to *Joab*; who according to the King's Instructions, posted *Uriah* in the most dangerous Place of Action, where being deserted, he was expos'd to the Enemy's Arrows, which soon dispatch'd him. Thus the innocent brave *Uriah* died a Sacrifice to his Wife's and his Prince's Lust, who cloak their Adultery with Murder.

*Bathsheba* hearing of her Husband's Death, made a formal Mourning for him: but her hypocritical Tears are soon wiped off, for *David* sends for her to his Palace, and declares her his Wife. And now *Joab* having laid close Siege to *Rabbah*, press'd the Inhabitants so hard, that by Assault he seized the Water-works, which supply'd the Place: And having them now at his Mercy, he dispatch'd away a Messenger to acquaint *David* that he had so straitned the Town, that they could not long subsist. *Joab* thus declining the Honour of taking the Town, *David*, with a Reinforcement, comes to crown the Victory, and entering with great Fury, gave no Quarter to the Inhabitants, plundering the Place, and carrying off all the Spoil. And thus he served the other Cities of the *Ammonites*; after which he returned in Triumph to *Jerusalem*.

But these Successes cannot obliterate *David's* late Crimes; for tho' he might, with Impunity from human Justice, think to indulge himself in the Arms of his beautiful *Bathsheba*, whom he had brought to his Bed with the Dishonour and Blood of her Husband; yet the all-seeing Eye of the great Judge of the World rouzes him out of his adulterous Lethargy, and makes him unwittingly his own Judge. This the Lord did by his Prophet *Nathan*, who proposed to *David* the following Parable, and demanded Justice of him for a poor oppressed Man. "There were, said  
 " *Nathan*, two Men in one City, the one rich, and the  
 " other poor. The rich abounded in all Manner of  
 " Plenty; but the poor Man lived by the mere Pro-  
 " vidence of God, his whole Stock consisting of but  
 " one poor Ewe-Lamb, which he fondled as his Child.  
 " It



## II. SAMUEL CHAP. XI.<sup>8</sup>

David procures Uriah's death.



II. SAMUEL II. Verse <sup>26.p.50.</sup> 14.

*And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.*

II. SAMUEL CHAP. XII. 9  
Nathan's parable, and David's repentance.



II. SAMUEL 12. Verse 13. 2V. p. 51.

*And David said unto Nathan, I have sinned against the LORD: but Nathan said unto David, The LORD also hath put away thy sin.*



“ It happened, that the rich Man being visited by a  
 “ Friend, he sent and took away the poor Man’s  
 “ Lamb, and dress’d it to entertain his Guest.” *David*,  
 incens’d at the Barbarity of the Fact, in a Rage passes  
 this Sentence on the Offender. “ As the Lord liveth,  
 “ the Man that has done this Thing deserves to die.  
 “ And he shall restore the Lamb four-fold, because he  
 “ did this Thing, and had no Pity.” *David* not think-  
 ing he had pronounced Sentence against himself, the  
 Prophet tells him, “ Thou art the Man: Hear then  
 “ what the Lord hath determined against Thee: I  
 “ anointed Thee King over *Israel*; I delivered Thee  
 “ from *Saul*, and gave Thee his Kingdom, with all that  
 “ Thou couldst desire. Why then hast thou despised  
 “ the Commandment of the Lord, in contriving the  
 “ Death of *Uriah*, and taking his Wife? For this the  
 “ Sword shall not depart from thy House so long as  
 “ thou livest: And because thou hast taken the Wife  
 “ of *Uriah*, behold I will (1) suffer an Affliction to  
 “ rise against Thee out of thine own House, and I will  
 “ suffer thy Wives to be taken from Thee before thine  
 “ Eyes; I will even suffer them to be taken by thy  
 “ Domestick, and he shall lie with them before the  
 “ Face of the Sun. For tho’ thou didst sin secretly, I  
 “ will do this Thing before all *Israel* in the most open  
 “ Manner.” *David* never offer’d to excuse himself,  
 but made a short and full Confession, saying, “ I  
 “ have sinned against the Lord.” Upon which God  
 transfers the Sentence of Death, which *David* had pro-  
 nounced against himself, from him to the Child, the  
 Prophet

(1) *Suffer*. Our Translation of 2 Sam. 12. 11. runs thus: *I will raise up Evil against thee out of thine own House, and will take thy Wives before thine Eyes, and give them unto thy Neighbour, and he shall lie with thy Wives in the Sight of the Sun.* This made *Calvin* say, *Inst. l. 1. c. 18.* that the Incest of *Abfalom* was the Work of God. But the Verbs here used, signify only a Permission of the Things spoken of, and not an Action; and the Word, which is trans-

lated *Evil*, signifies an *Affliction* or *Misfortune* here, and in many other Places of Scripture. So that if we translate it, *I will suffer an Affliction, &c.* these Expressions would give no Occasion of Scoffing to Atheists and Libertines, who, from the Misinterpretation of the Text, would make God the active Author of the Evils which befall Mankind, which is contrary to his Attributes of Justice, Goodness, &c. he only permitting Misfortunes to punish us.

Prophet telling him, “ That he should not die, but  
 “ the Child he should have by *Bathsheba* should not  
 “ live.” Which accordingly fell out ; for soon after  
 the Infant was born, it fell sick ; and tho’ *David* wept  
 and fasted to incline the Lord to Mercy, it died the  
 seventh Day. Which *David* hearing, he forbore  
 Mourning, saying, “ Why should I afflict my self  
 “ for the Death of the Child ? I cannot bring him back  
 “ again ; I shall go to him, but he will not return to  
 “ me.” Then dressing himself, he went into the  
 House of the Lord and worshipped : After which he  
 return’d to his Palace, and refresh’d himself, and con-  
 versing with his Wife *Bathsheba*, she conceived with  
 Child, and bare him another Son, whom by the (v) ex-  
 press Command of God he named *Solomon*, (that is,  
 Peaceable) because the Lord had promised, that he  
 should be a Man of Rest, and give Peace to *Israel*.

God had before transferr’d the Sentence of Death  
 from *David* to the Child which was born of the adulte-  
 rous Congress ; but the (w) Curse of the Sword was not  
 yet compleated in his Family, which too soon fell out,  
 to the great Disquiet of *David*, and, soon after, of the  
 whole Kingdom of *Israel*. *David* had many Sons, yet  
 but one Daughter that we read of, whose Name was  
*Tamar*, Sister to *Absalom*, his third Son, whom he had  
 by *Maacha*, the Daughter of *Talmai*, King of *Geshur*.  
 This *Tamar* was a Virgin of admirable Beauty, with  
 which (x) *Amnon*, *David*’s eldest Son, was so captivated,  
 that he pined away thro’ a (y) hopeless Desire of ob-  
 taining her. This Alteration in *Amnon* was soon dis-  
 cover’d by his Friends, but by none so much as *Jona-*  
*dab*, his intimate Friend, and Cousin (z) German ;  
 who being very solicitous to know the Cause, *Amnon*  
 plainly tells him, he was in Love with his Sister  
*Tamar*.

(v) Express. See 1 *Chron.* 22. 9.

(w) Curse. See 2 *Sam.* 12. 10, 11.

(x) *Amnon*. He was the King’s eldest  
 Son, whom he had by his Wife *Abinoam*,  
 the *Jezebelite*s.

(y) *Hopeless*. She being a Virgin of  
 the Blood Royal was so carefully kept

within the King’s House (as the Manner  
 of breeding the *Jewish* Damsels was,  
 that *Amnon*, tho’ her Brother, knew not  
 how to come at her.

(z) German. *Jonadab* was Son of  
*Shimeab*, the Brother of *David*.



*Tamar*. *Jonadab*, who was a Man of Intrigue, soon put the Prince into a Way to gain his End; for advising *Amnon* to pretend himself sick, he knew his Father's Tenderneſs would invite him to viſit him; and then inſtructing him how to manage himſelf, he adviſed him to requeſt the Favour of his Siſter *Tamar* to order his Diet for him, and, to humour the peeviſh Appetite, that ſhe might bring it to him. *David*, like a fond Parent, indulges his Son, and conſents that *Tamar* ſhould oblige him, not ſuſpecting the fatal Conſequence. Innocent *Tamar* obeys, and came attended as became her State, with a Collation, which ſhe thought might tempt him to eat; but *Amnon* ſullenly refus'd it, till the Company was withdrawn; when, taking the Opportunity of their Abſence, he rudely ſeiz'd her, and demanded Enjoyment of her. The poor frightened Princeſs expoſtulates with him the Folly and Scandal of his wicked Deſire, and begs him to deſiſt: But in vain, for *Amnon's* Luſt burns with ſuch irrefiſtible Fire, that nothing now can oppoſe it, and the Royal Maid becomes a Sacrifice to his lawleſs Imbraces. Having thus obtain'd his End of the unhappy *Tamar*, his furious Paſſion turns to an Extremity of Coldneſs and Diſlike, in which churliſh Humour he bid her be gone; but ſhe arguing with this brutiſh Man the Baſeneſs of this additional Unkindneſs, he calls to his Servants, and commands them to turn her out of his Apartment.

*Tamar* afflicts her ſelf with the moſt pungent Sorrow, tearing her Robes, and ſhewing all the Expreſſions of a moſt extravagant Grief. In which diſtracted Condition ſhe repairs to her Brother *Absalom*, to whom ſhe related the whole Tranſactions of the Rape. *Absalom*, tho' a Prince of a haughty Spirit, and impatient of Wrong, was forced to conceal his Reſentment, and adviſ'd his injur'd Siſter to do the ſame; telling her, That conſidering *Amnon* was their elder Brother, and Heir apparent hitherto to the King, it was unlikely ſhe ſhould have Juſtice done her on him, and therefore he adviſ'd her to bear it as patiently as ſhe could, and

tarry with him. She takes his Advice, and *Abfalom*, to take off all Suspicion of Malice in him for this Affront to his Sister, never took the least Notice of it to *Amnon*; but when the King heard of it he was very angry with *Amnon*; tho' there is no Mention of any Punishment inflicted on him for it.

*Abfalom's* Revenge had lain burning in his Breast two Years, before it burst into a Flame; which he executes upon the Occasion of Sheep-shearing; for that being a Time of great Mirth and Jollity in those Countries, he invites his Friends and Relations to an Entertainment, and to colour the Matter the better, he pretends to be very pressing to have the King's Company, who being unwilling to put him to so great Expence, declin'd his Invitation, but wish'd him well. This answer'd *Abfalom's* End, who told the King, since he would not honour him with his Presence, he hoped he should have his Brother *Amnon's* Company; to which *David* consented, and all the King's Sons went with him to his Country-Seat at *Hazor*.

*Abfalom* had prepared his Servants to execute his bloody Purpose, charging them, upon the Signal he should give, to fall upon *Amnon* and dispatch him, assuring them of Indemnity. Accordingly when *Amnon* was far engaged in Wine, they set upon him and kill'd him: Which put the rest of the Princes in such a Consternation, that they made the best of their Way from the House, expecting the same Fate. But notwithstanding their hasty Flight, the News of *Amnon's* Murder was got to Court before their Arrival there, and the King concluded that *Abfalom* had murder'd all his Brothers: Which threw him into the greatest Grief and Despair: But *Jonadab*, to mitigate his Sorrow, assured him, that only *Amnon* was slain, and that his Death had been determin'd by *Abfalom* from the Time of the Rape of *Tamar*. Soon after the Princes arrived, and the King and they, with all the Court, wept and mourn'd for *Amnon*.



*Absalom*, fearing his Father's Resentment for the Murder of his Brother *Amnon*, made his Escape to his Mother's Father *Talmi* King of *Geshur*; where he lived a voluntary Exile three Years. In which Time *David's* Grief for the Death of *Amnon* abating, and his Resentment against *Absalom* beginning to cool, natural Affection return'd, and he inclined to recal *Absalom*. Which *Joab* observing he improv'd by a cunning Artifice in this Manner. He hir'd a certain Woman to pretend herself a Mourner for the Death of one Son slain by another, and that she should go to the King, and complain, that her Relations demanded the surviving Son to be deliver'd up to Justice for the Murder of his Brother, by which she should be deprived of her only Child, and her dead Husband's Name would be extinct. The Woman observ'd her Instructions, and address'd herself so artfully to the King, that he gave her a fair Hearing, and promis'd he would take Care of the Business. But this being too general, would not answer the End; she therefore demanded Protection of the King for her Son against the Prosecutors. Upon which he promis'd her no Body should molest him. But the Woman pressing for a Pardon for her Son, the King, to put an End to her Importunity, told her, "As the Lord liveth, there shall not one Hair of thy Son fall to the Earth." The Woman having carried her Point, declared her Design; and that under this Pretence she had pleaded the Cause of his Son *Absalom*, whose Absence the People lamented, and desir'd that he might be recall'd from Banishment. The King thus over-reach'd, and suspecting *Joab* to have a Hand in the Contrivance, ask'd the Woman whether it were not so? She frankly confessed the Matter, and that *Joab* had instructed her what she should say. Upon which the King calling for *Joab*, told him he had granted *Absalom's* Pardon, and bid him bring him Home; but with this Restriction, that he should go to his own House, but not come to Court. This Restraint was uneasy to *Absalom's* roving Mind; therefore he sent for *Joab*, with a Design to get

him to intercede to the King for his Inlargement ; but *Joab* not coming, *Absalom* resolves by a Trick to fetch him, ordering his Servants to set Fire to a Field of Barley of *Joab*'s, which border'd upon his. The Servants obey, and *Joab* in a great Rage comes and expostulates the Case with *Absalom* for so unkind and un-neighbourly an Act to one, who had been so serviceable to him. *Absalom* told him, it was because he could not otherwise come to the Speech of him : And that his Business with him was, to intercede with the King that he might be admitted into his Presence : And then, if the King should think him worthy of Death, let him use his Pleasure, for he had rather die than live under this Confinement. *Joab* once more undertakes *Absalom*'s Cause, and represents it to the King so successfully, that he obtains Leave for him to come to Court ; where being introduced, he prostrates himself before the King his Father, and is receiv'd with a Kiss ; a Token of Forgiveness and royal Favour.

*Absalom* thus restor'd, makes an ill Use of the King his Father's Goodness, and takes all Opportunities of ingratiating himself with the People ; to whose Favour the Advantages of Birth and Nature did not a little recommend him. For his elder Brother *Amnon* being dead, he now seems to be the (a) eldest Son ; which being seconded by an incomparable Shape and Beauty, and a familiar, fawning Address, he so insinuated himself into the good Will of the People, that they were ready to adore him. *Absalom*, seeing their Inclinations to him, takes Care to lose no Occasion of improving them : For he put himself into a greater Equipage than (b) usual, providing himself of a Chariot and Horses, and fifty running Footmen : And yet would he stoop from his Grandeur to salute and oblige the Meanest of the Mob ; for he would watch

(a) *Eldest*. Though *Absalom* was *David*'s third Son, in the Order of his Birth, *Amnon* by *Akinam*, and *Chileab* by *Abigail*, being elder than he, 2 Sam. 3. 2, 3. yet he now seems to be the el-

dest Son ; *Amnon* being slain, and *Chileab* supposed to be dead before.

(b) *Usual*. Whereas the King's Sons used to ride on Mules ; See 2 Sam. 23. 29.



## II SAMUEL, CHAP. XV.

Abſalom ſteals the hearts of Iſrael.

10



## II SAMUEL 15. Verse <sup>26.p.57.</sup> 5.

*And it was ſo that when any man came nigh to him to do him obeiſance, he put forth his hand, and took him and kiſſed him.*

watch every Morning at the Palace-Gate, and offer to sollicite any Man's Business, and treat them with such Familiarity, as if they had been his Equals. Then, to make his Father's Government contemptible, he would with a Sigh bemoan the Neglect of his Ministers; and to insinuate what great Things he would do, were he in Power, he would add, "Were I a Judge I would do every Man Justice."

By these vile Arts he robb'd his Father of the Duty and Affection of the People, and stole their Hearts. And now thinking his Interest strong enough, he unnaturally plots his Father's Ruin; which he thus endeavours to accomplish. He begs Leave of his Father to go to *Hebron*, to pay a Vow which he had vow'd to the Lord, when he was in Exile, "That if the Lord would bring him back to *Jerusalem*, he would offer a Peace-Offering to him." The good King, not suspecting his Son's Treachery, consented, and wish'd him (c) a good Journey.

Ambitious *Abshalom*, having thus gain'd his Father's Leave, sets forward well attended to *Hebron*, for he had taken with him two Hundred choice Men, but acquainted them not with his Design, and now being arriv'd at *Hebron* he gives Birth to his Conspiracy, sending his Agents among all the Tribes, to sound the Inclinations of the chief Men of *Israel*; and to direct all that they could gain to his Faction, to be ready at the  
Sound

(c) *A good*, &c. This is said in the Text, 2 *Sam.* 15. 7. to be after forty Years; but from whence to compute them is not plain. They who would date these forty Years from the Beginning of *David's* Reign, are far out; for *David*, who reigned but forty Years in all, reign'd several Years after this. *Tremellius* reads it *before*, instead of *after*, [*ante finem quadraginta annorum*; Before the End of forty Years:] But I doubt he makes too bold with the Text. For those that will insist upon *forty Years*, it is more likely, that those forty Years should commence from the

Time of *Abshalom's* Birth; and so denote his Age: And then the Sense will be That he was forty Years old when he plotted against his Father. But, from better Authority, as in other Places, so in this, there is an Error crept into the Text, which several learned Men have thought should be rectified, and that the Forty Years here mentioned must be reduced to four Years only, which are to be reckoned from the Time of *Abshalom's* Re-establishment in *Jerusalem*, or from his Reconciliation with his Father *David*, to the Time in which he asked Leave to go and pay his Vow.



Sound of Trumpet to acknowledge him King: And to secure himself of an able Statesman, *Absalom* invites *Achitophel*, a politick Man, and one of *David's* Counsellors, to his Interest, who sides with the Faction at *Hebron*.

*David* had early Notice of this unnatural Rebellion, and the general Defection of his Subjects to his ungracious Son, and looking on himself in great danger at *Jerusalem*, he march'd from thence attended only with six Hundred Men, leaving his Concubines behind to take Care of his House. Among those faithful Loyalists that follow'd the King, was honest *Ittai* the *Gittite*; with whom the King could not prevail to leave him; for he having fled to *David* for Protection, was resolv'd to run the Risque of his Fortune in Life or Death. *Ittai* therefore with his Family passing the Brook *Kidron*, the King with his Party follow'd, and they march'd in a mournful Condition towards the Wilderness. *Zadok* and *Abiathar* the Priests hearing that the King was resolved to leave *Jerusalem*, prepared to follow him, taking the *Levites*, and the Ark of the Covenant with them. But *David* advised them to return, and carry back the Ark with them; "For," said he, if the Lord intend me Mercy, he will restore me; but if he have otherwise determin'd, I submit." Besides, he told *Zadok* he might do him great Service by tarrying in the City, where his Character would protect him from any Violence the Usurper might offer, and he might give him Intelligence how Matters went with the Faction. Upon which *Zadok* and *Abiathar* return'd with the Ark, and *David* went forward by the Ascent of Mount *Olivet*, at the Top of which he made a Halt, and there worshipped God.

Whilst he was here, his old Friend and Counsellor *Hushai* the *Archite* came to him with all the Tokens of Sorrow, to see his Royal Master in this Distress, declaring he would share his Fortune, whatever should happen. But *David* willing to make the best Advantage of so useful

ful a Man, advis'd him seemingly to side with the Faction, that he might defeat the Intrigue and Cunning of *Achitophel* of whose Abilities *David* being well apprized, he thought he had most Reason to expect Danger from him. And to encourage *Hushai* to this Undertaking, he tells him, that *Zadok* and *Abiathar* were entirely in his Interest, and that by their two Sons he might communicate any thing of Moment to him. *Hushai* being always ready to serve the King, readily obey'd, and return'd to *Jerusalem* before *Absalom* arrived. But *David* went forward and in his Way was met by the perfidious *Ziba*, whom *David* had lately made Steward to *Mephibosheth*, his Friend *Jonathan's* Son. He bringing a Refreshment of Bread, Fruits and Wine, *David* ask'd him, where his Master was, expecting that he above all Men, in Point of Gratitude, would have kept firm in his Interest: But false *Ziba* told him, he was in *Jerusalem*, and hoped to be restor'd to his Father's Kingdom. The too credulous King, believing this treacherous Sycophant, pass'd a hasty Sentence on the innocent *Mephibosheth*, giving *Ziba* all his Estate.

After this *David* march'd to *Baburim*, a City in the Tribe of *Benjamin*, where he was very rudely accosted by a sawcy Rebel named (d) *Shimei*, of the Family of *Saul*, who walking on the Side of a Hill over-against *David*, was easily heard to say, "Come out, Come out, "Thou bloody Man, Thou Man of *Belial*. The Lord "hath return'd upon Thee all the Blood of the House "of *Saul*, and hath deliver'd the Kingdom into the "Hand of thy Son *Absalom*, and Thou art taken in thy "Mischief." Thus he went on cursing and railing, and with his sacrilegious Hand threw Dust and Stones at the King. *Abishai* was so impatient at this Insolence, that

(d) *Shimei*. Whether this Man had been a personal Sufferer in the Fall of *Saul's* Family, or what else had exasperated him against *David*, doth not ap-

pear. But it seems, he had conceiv'd some very great Offence against *David*, and thought now he might vent his Malice with Impunity.



that he had desir'd Leave of the King to take off his Head: But *David*, conscious to himself of his own Guilt in the Case of *Uriah*, and of God's Judgment denounc'd against him for it, saw and acknowledged the just Hand of the Almighty in all this; and therefore would not permit *Abishai* to revenge him on *Shimei*.

*David* and his Company being fatigu'd, enter *Baburim*, and refresh themselves. About which Time *Abshalom*, with his Gang of Rebels, came to *Jerusalem*; where *Hushai* presents himself to *Abshalom*, and offers his Service. *Abshalom* knowing *Hushai* to have been an intimate Friend and Counsellor to his Father, banters him about deserting his Friend; which *Hushai* cunningly enough excus'd, and answer'd so artfully to *Abshalom's* Questions, that he receives him as a faithful Friend, and admits him into the Council. And now *Abshalom*, unwilling to lose Time, calls a Council, and asks what is most expedient to be done? *Achitophel*, who held the first Place in *Abshalom's* Esteem speaks first: And he, fearing a Reconciliation between the Father and the Son, resolves to make the Breach so wide between them, that there should be no Room left for an Accommodation, and therefore advis'd *Abshalom* to lie with his Father's Concubines; alledging, that when all *Israel* should hear how much by that Act he had incens'd his Father, they would despair of Pardon, and stick the closer to him. The next Thing *Achitophel* advis'd was, to take twelve thousand choice Men, and pursue *David* that Night, and fall suddenly upon his Guard, who must be quite fatigued, and in no Posture of Defence, assuring him, they might easily defeat them, and take the King.

*Abshalom* liked both these Proposals, the first of which he did execute, but he would consult *Hushai*, before he engag'd in the latter; which, if they had done, must have been of fatal Consequence to *David*; for *Achitophel* was right in his Conjecture. *Hushai* being call'd in, and hearing what had been propos'd, to take off all Suspicion, did not commend nor slight *Achitophel's* last Proposition, but thought it not expedient at this Time;

II. SAMUEL. CHAP. XVII. <sup>11</sup>  
A woman hides Ahimaaz and Jonathan.



II. SAMUEL 17. Verse <sup>21. p. 61.</sup> 19.  
*And the woman took, and spread a covering  
over y<sup>e</sup> wells mouth, & spread ground  
corn thereon, & the thing was not known.*



Time ; for, said he, “ We all know *David* and his Men  
“ are very brave, and at this Time desperate ; and if  
“ they should happen to worst the Party sent against  
“ them, it would be a very inauspicious Beginning :”  
Therefore it was his Advice that they should arm the  
whole Kingdom, and then they might fall upon him  
when they pleased, or drive him out. *Absalom* and the  
rest, except *Achitophel*, are of *Hushai*’s Opinion : Upon  
which *Achitophel* finding his advice slighted, and, per-  
haps foreseeing by *Absalom*’s feeble Conduct, Things  
were not likely to succeed, without any Ceremony  
mounts his Ass, and got him Home, where having  
settled his Household Affairs, he soon after died of (e)  
Grief.

*Hushai* having thus wisely diverted the Storm that  
threaten’d *David*, dispatches away *Jonathan* and *Abi-  
maaz*, the two Priests Sons, with an Account of all  
that had passed ; advising *David* to pass the *Jordan*,  
not knowing but *Absalom* might change his Mind, and  
revive *Achitophel*’s Advice of pursuing him. The  
young Men being discover’d on the Way by some of  
*Absalom*’s Party hid themselves in a Well till those that  
pursued them return’d. Being come to the King, they  
deliver’d their Message, who follow’d the Advice, and  
at Break of Day decamping passed the *Jordan*. Then  
marching to (f) *Mahanaim*, he there made a Stand,  
whither resorted to him *Shobi*, *Machir*, and *Barzillai*,  
with Variety and Plenty of Provisions to refresh the  
King and his Friends. But here they had not been  
long e’re *Absalom*, having raised a great Army, passed  
the *Jordan* with it in pursuit of his Father, the Com-  
mand

(e) Grief. Some of the most learn-  
ed Jewish Doctors affirm, that *Achi-  
tophel* did not hang himself, but that he  
was stifled with Grief : And it seems,  
that the *Septuagint* did not think that  
the original Word signified any Thing  
else, since they translate it by the same  
Word here, 2 Sam. 17. 23. which St.  
Matt. 27. 5. makes use of in Speaking  
of the Death of *Judas*. Besides, all that

*Salmasius* has collected from the Greek  
Authors, to prove, that the Greek Word  
*Apepxato* signifies to hang, proves much  
rather that it signifies to die of Grief,  
as several learned Men have shewn.

(f) *Mahanaim*. This was a City in  
the Tribe of *Gad*, built in the Place  
where *Jacob* was met by the Angels of  
God in his Return from *Laban*, Gen.  
32. 1, 2.

mand of which Army he gave to *Amasa*, the Son of *Ithra*, who had married *Joab's* Mother's Sister.

*David* hearing that his Rebel Son had passed the *Jordan*, and encamped so near that it was impossible to avoid a Battle, divided his Army into three Bodies, giving the Command of the first to *Joab*, of the second to *Abishai*, and of the third to the faithful *Gittite*, *Ittai*, intending to go in Person with them. But for their own Sakes, as well as his, they dissuaded him; to which he consented, being willing to please the People at this Time, and unwilling to engage in Person against his Son, for whom he still had a Paternal Tendernefs, as appears by the strict Charge he gave his three Generals as they marched out of the City in the Hearing of the Soldiers, that for his Sake they should treat *Absalom* well, if he fell into their Hands.

The two Armies being drawn out, they join'd Battle in the Wood of (g) *Ephraim*, belonging to the Tribe of *Manasseh*; where, though in all Likelihood *Absalom's* Army was superior in Number to *David's*, yet the Victory declared for *David*, whose loyal Troops kill'd of the Rebels upon the Spot twenty thousand Men: And doubtless more had fallen, had not *Absalom* been taken and slain. For he, to avoid his Father's Soldiers, riding under the Boughs of a thick Oak, his (b) Hair being very thick and long, he was so intangled among the Boughs, that, his Mule running from under him, he could not disengage himself, but hung there between Heaven and Earth. *Joab* being inform'd of this by a private Soldier, blamed the Man for not killing him, who excused

(g) *Ephraim*. So call'd here, because, as some think, the *Ephraimites* drove their Cattle over *Jordan*, to feed them in this Wood. But others, with more Probability, suppose it to be call'd the Wood of *Ephraim*, from the great Slaughter which *Jephthah* had formerly made of the *Ephraimites* in that Place. See *Judg.* 12.

(b) *Hair*. His Head of Hair was of an incredible Largeness; for when he polled, or cut his Hair (which he did that it might not grow too heavy for him) we read 2 *Sam.* 14. 26. that he weigh'd it at two hundred Shekels of the King's Weight, which of our Weight is four Pounds and two Ounces,



## II. SAMUEL CHAP. XVIII.

12

Abſalom is ſlain by Joab.



II. SAMUEL 18. Verse 14. <sup>2V. p. 63.</sup>

*And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the Oak.*

excused himself upon the King's Command, given in the Hearing of the Army. *Joab* not regarding *David's* Order, which he thought might become a Parent, but not a King, willing to lose no Time, takes three Darts in his Hand, and going to the Place where *Absalom* hung, he thrust them through him, and to make sure Work, he commanded ten of his Servants to smite him. Upon this *Joab*, to prevent further Effusion of Blood, founded a Retreat, which gave *Absalom's* Party an Opportunity of returning to their own Homes. Then taking down *Absalom's* Body, they threw it into a Pit in the Wood, and laid a great Heap of Stones upon him. And this was the End of this unnatural Rebel, and graceless Son of the most indulgent Father.

*Joab* dispatches away Messengers with News of this Victory to *David*, who sat between the two Gates of the City *Mahanaim* in a doubtful Expectation of the Event of this Battle. The Watchman, who stood over the Gate upon the Wall, gave Notice that he saw a single Man running. "If he be (i) alone, says "the King, he brings News." But as the Messenger drew nearer, the Watchman discovering who he was, gave Notice that it was the faithful *Abimaaz*. Upon which *David* concluded he brought good News. As soon as *Abimaaz* came within Call, he cried out aloud, "All is well." Then coming to the King, he paid his Duty to him, and said, "Blessed be "the Lord thy God, who hath deliver'd up the "Men that lifted their Hand against my Lord the "King." The King solicitous for his Son, asked *Abimaaz* whether the Prince was safe. But he unwilling to be the Messenger of ill News, told him, That when *Joab* dispatch'd him and *Cushi* away, he saw a great Tumult, but knew not the Occasion of it. He had no sooner spoken but in came *Cushi*, who told the whole Story

(i) *Alone*. This was a token that the Messenger brought good Tidings, and his Party were employed in pursuit of the Enemy; for if his Party

had been worsted, those that fled would have come in Crowds to the City for Refuge.



Story of the Battle, and that *Absalom* was slain. Upon this the King withdrew to his Apartment, and in this mournful (*k*) Exclamation vented his Grief: “ O my  
 “ Son *Absalom*, my Son, my Son *Absalom*, would God I  
 “ had died for Thee : O *Absalon*, my Son, my Son ! ”  
 The King’s excessive Grief for *Absalom* turn’d the Triumph for this Victory into Mourning among the Soldiers, who came silently into the City, as if they had been beaten by the Enemy, and fled. *Joab*, a Man of more Courage than Compassion, observing this, and presuming upon his Service, went boldly to the King, and in a Manner more necessary than decent, rouzed the King from his Grief, and he appeared in publick to the great Satisfaction of his loyal Subjects, who throng’d about him, and congratulated his good Fortune. The Rebels too, having lost their Mock-King, return to their Duty, and strive who should be forwardest to bring back the King; only the Tribe of *Judah*, which was the King’s own Family, seem’d backward, or at least indifferent, which so affected *David*, that he sent to the two Priests, *Zadock* and *Abiathar*, to put them in Mind of their Duty. And to soften *Amasa*, who had been *Absalom*’s General, he bid them let him know that he was his near Relation, and authorized them to give him Assurance that he would make him (*l*) Captain-General of his Forces in the Room of *Joab*.

*David*, being glad of the Return of the People’s Affection to him, carried it so obligingly to all, that even the Men of *Judah* melted, and unanimously petition’d the King to return with all his Family, and came to *Gilgal* to meet and conduct him over the *Jordan*. In this Number

(*k*) *Exclamation*. It is probable, that not only Paternal Affection moved *David*; but the Sense of his Son’s Rebellion, and of the quick Judgment of God upon him for it, raised his Passion to so high a Pitch.

(*l*) *Captain, &c.* Though *David* concealed his Relentment, as well as he could, yet *Joab* had by many base Acts

lessened himself very much in *David*’s Esteem and Favour; as in the Murder of *Abner* formerly in cool Blood; his killing *Absalom* now, contrary to the King’s express Command, when it was in his Power to have saved him, and in his late bold Reproof, and rough Treatment of the King.

ber came that impudent Rebel *Shimei*, who before had cursed the King to his Face, and threw himself at his Feet, begging Pardon; which the King, unwilling to eclipse the publick Joy by punishing any one, readily granted, giving him not only his Royal Word, but an Oath to assure him of his Life. Among those that came to congratulate the King upon his Return, was the perfidious *Ziba*, attended with his fifteen Sons and twenty Servants, to wait upon *David*, and conduct him Home: As for *Mephibosheth* he tarried at *Jerusalem*, where he had continued Mourning for the King's Absence, and being lame he was forced to wait there till the King came; for *Ziba* had again imposed upon his innocent Master, who had order'd him to saddle his Ases, that he might go and meet the King, but he failed him. Upon which *Mephibosheth* complained to *David* when he asked him why he did not go with him when he left *Jerusalem*: But though he justified himself from the Calumny of *Ziba*, and the King admitted of his Excuse, yet he too credulously inclined to favour the false *Ziba*, making him a Partner with his Master. To which unjust Sentence *Mephibosheth* cheerfully submitted, saying, "Let him  
" take all, since I am so happy to see my Lord the  
" King return in Peace again to his House.

Good old *Barzillai* hearing that the King was upon his Return to *Jerusalem*, tho' loaded with Years, would come and pay his Duty to him, and see him over the *Jordan*. Then offering to take his Leave of him, the King, in Recompence of his former Services, invited him to go with him to *Jerusalem*, and spend the rest of his Days there; which *Barzillai* modestly declining, told the King that he was now, by reason of his great Age, past the Pleasures of a Court, and therefore desir'd that he might retire to his own Estate, and spend the rest of his Life in Quiet: But if his Majesty pleased to bestow any Favour on his Son *Chimham*, it would be the same Obligation to him. The King consents, and kissing *Barzillai*, dismissed him.

At this Time a Quarrel happen'd between the Men of *Israel* and the Men of *Judah*, the former thinking the



latter had too great a Share of the King's Favour. Which Misunderstanding was soon improved by a seditious Fellow, named *Sheba*, of the Tribe of *Benjamin*, who from hence took Occasion to proclaim, “ We  
 “ have no Part in *David*, neither have we any In-  
 “ heritance in the Son of *Jesse*: Every Man to his  
 “ Tents, O *Israel*.” Upon which those Malecontents of *Israel* deserted *David*, and followed *Sheba*: But the Men of *Judah* persisted in their Loyalty, and conducted him to *Jerusalem*; where calling for *Amasa*, he commanded him to get the Army together in three Days, and give him an Account. But *Amasa* exceeding the Time, *David*, to prevent any Miscarriage his Delay might occasion, ordered *Abishai*, with what Men he could get together at so short Warning, to pursue after *Sheba*, and attack him, if he could, before he should get into any Place of Strength. *Abishai* takes his Brother *Joab*, and the Men under his Command with him, and when they were come to the Stone of *Gibeon*, *Amasa* with the Army joined them, and took upon him the Command. This so sower'd *Joab*, who was very malicious and revengeful, that he resolves to put an End to (m) *Amasa's* Command and Life too; which he soon perform'd; for girding his Sword over his Armour very carelessly, but designedly, his Sword dropp'd out of the Scabbard. This he caused to happen as he was within Sight of *Amasa*, whom he was going to meet, and keeping the Sword drawn in his Hand, he went on to salute *Amasa* with all seeming Friendliness; but as soon as he

(m) *Amasa's*. *Joab*, who was naturally of a proud and revengeful Spirit, could not bear to see himself superseded in his Command, and by one that had lately headed a rebellious Army against the King, (though it is most likely his own Revenge was the chief Motive that put him upon this base Act) which undoubtedly was the Cause of this tragical End of *Amasa*. From hence therefore Princes may learn how cautious they ought to be in removing their

Servants, and that nothing but Merit should be the Ground of their Promotion. And from *Amasa's* Fate let Rebels learn to shun the Reward of their Treason, for, though *David* had forgiven and promoted him to the chief Command of the Army, yet he did it for a politick Reason, which did not in the Eye of God discharge *Amasa's* Guilt, who was doubly a Rebel, and deserved his Fate for slyng in the Face of his King and Uncle.

he came within Reach of him, he took him by the Beard, and run him through the Body; upon which *Amasa* dropp'd down dead, his Bowels coming out at the Wound. *Joab* left *Amasa* wallowing in his Blood, and with *Abishai* pursued *Sheba*, leaving a Servant by *Amasa's* Corps to direct the People to follow him.

*Sheba* in his Flight had gather'd some small Force, but not sufficient to oppose the King's Arms; and finding himself pursued, he, with his little Army, got into (n) *Abel*, where *Joab* besieged him; and battering the Wall to make a Breach, a Woman of great Sense and Wisdom, fearing that *Joab* would carry the Town by Storm, called to the Besiegers from the Wall, desiring to speak with the General. *Joab* came within Hearing, and the Woman handsomely addressed her self to him, putting him in Mind, That by a long Prescription of Time it had been a Custom drawn from the (o) Law of God to offer Peace when they came before a Town; which he had neglected, and endeavour'd to take the Town, though the People had never offended, but were peaceable loyal Subjects to the King. *Joab* was startled at this, and told her he meant the People no Harm; but that they harbour'd a Rebel, one *Sheba*, whom he demanded; and if they would deliver him up, he would be gone. Upon this the Inhabitants meeting together, agreed to cut off *Sheba's* Head, and cast it over the Wall, which they did; and *Joab*, founding a Retreat, retired to *Jerusalem*.

These two Rebellions being thus quieted, *David* reforms his Court: *Joab* is again made Captain-General, *Benaiah* Captain of the Guards, *Ahiam* Treasurer, *Jehoshaphat* Recorder, *Sheva* Secretary of State, *Zadock* and *Abiathar* Priests, and one *Ira*, a *Jeirite*, was principal Favourite to the King. *David* had an Army of three hundred thousand Men, who did Duty in Proportion every

(n) *Abel*. A City in the Tribe of *Manassah*, called, for Distinction-Sake, *Abel-Bethmaachab*, of the House of *Maachab*, from *Maachab*, the Wife of

*Maachir*, the Father of *Gilead*, 1 Chron. 7. 15.

(o) Law. See Deut. 20. 10.



every Month, and were relieved by the succeeding Part, till it came to their Turn again, which was once a Year. This was in Time of Peace; but in Time of War they were to be all in Readiness to serve, as Occasion should (p) require.

While *David* had War with the *Philistines*, the Enemy's Army incamping in the Valley of *Rephaim*, betwixt *David's* Camp and *Bethlehem*, and where the *Philistines* had a Garrison, *David*, being very thirsty, longed for Water out of the Well that was by the Gate of *Bethlehem*, and said, "O that some Body " would give me of that Water to drink." Three of *David's* chief Captains hearing this, broke through the *Philistines* Camp, and drawing Water out of the Well of *Bethlehem*, they brought it to *David*, who, when he heard with what Hazard it had been purchased, would not drink it, but offered it to the Lord.

Towards the End of *David's* Reign there happen'd a severe Famine, which lasted for three Years. The long Continuance of this Famine gave *David* Occasion to think it did not proceed from any common Cause, but from the immediate Hand of God. And therefore inquiring of the Lord for what Reason the Land was visited with this Plague, the Lord answered, "It was for the Sin of *Saul* and " his bloody House, because he slew the (b) *Gibeonites*."

(p) *Require*. Of their Order and Course of serving, with the Names of the principal Commanders, see 1 *Chron.* 27. as likewise of the Names of the Heads of the Tribes, principal Captains, and most renowned Warriors, with a brief Account of some of their most memorable Exploits in 2 *Sam.* 23. 1 *Chron.* 11.

(q) *Gibeonites*. 2. *Sam.* 21. 1. These *Gibeonites* were not of the Children of *Israel*, but the Remains of the *Amorites*, who, upon *Joshua's* taking Possession of the promised Land, imposed upon him and his Council, and cunningly drew the *Israelites* into a League with them,

which they confirmed by Oath, and by that Means saved their Lives. And though this League was fraudulently obtained, yet being sworn to before the Lord, it could not be violated. And therefore *Joshua* and the Princes of *Israel*, though they otherwise punished the *Gibeonites* for deceiving them, yet they kept the League inviolably with them, and would not suffer the *Israelites* to touch them. Neither was this League violated during the Administration of the Judges that succeeded *Joshua*, for above three hundred Years, till *Saul's* Time, who, it seems, in his Zeal for the Children of *Israel* and

“*Gibeonites*.” *David* finding out the Cause of the Famine, soon finds a Remedy; for immediately sending to the *Gibeonites*, to know what Satisfaction they demanded of him, they sent him Word, that they expected seven Persons of the Race of *Saul* to be delivered to them, that they might hang them before the Lord in *Gibeab*. *David* answered their Demand, and sent them *Saul*’s two Sons, which he had by *Rizpah* his Concubine, and the five Sons of (r) *Merab*, the elder Daughter of *Saul*, who hanged them up in *Gibeab*, as they had declared. *Rizpah* carried by the Bodies of her dead Sons, to prevent their being torn or defaced by the Birds and Beasts, which pious Care *David* hearing of, he ordered their Bones, with those of *Jonathan* and *Saul*, to be brought away, and put into the Tomb of *Kish*, the Father of *Saul*, at *Zelah*, in the Country of *Benjamin*. After which God sent them Rain, which produc’d Plenty, and shew’d that he had accepted the Atonement which had been made.

Of all the Enemies *Israel* had, the *Philistines* were the most restless and troublesome; and notwithstanding the many Victories the *Israelites* had gain’d of them, yet they still recruited, and afresh invaded them. And now just upon the ceasing of the Famine, *David*, who hoped to enjoy some Quiet at the End of his Reign, is attacked by the *Philistines*, and his People were forced to fight four several Battles; in the first of

F 3

which

and *Judah* slew the poor *Gibeonites*; though when, where, how, or why, this Slaughter was committed, is not particularly set down in Scripture, so far as I can find. Nor was this a general Slaughter. For *David* had Recourse to some *Gibeonites* to offer them Satisfaction, which shews they remained a People. But *Saul* by killing some of them had broken the League, and violated the Oath, for which divine Vengeance was come upon *Israel* in a general Calamity; For even Kingdoms sometimes suffer for the Transgression of Kings. Thus

forty Years after *Manasseh* was dead, *Judah* suffered under *Nebuchadnezzar* for the Sins of *Manasseh* their King, 2 Kings 24. 3.

(r) *Merab*. *Michal* is put in the Text indeed, 2 Sam. 21. 1. and not by Mistake, as some will have it: For *Michal* was not the Wife of *Adriel*, but *Merab*: yet *Michal* brought up those Children which *Merab* had by *Adriel*. And the Jews observe upon this Occasion, that whoever brings up a Pupil in his House is in Scripture said to have begotten him.



which he had like to have been kill'd by a *Philistine*, whom *Abishai* slew just as he was going to run *David* through. After which *David* went no more into the Army; and the other three Battles were only remarkable for the killing of four Men of *Arapba* of a giantick Stature. Upon their Death the *Philistines* probably were discouraged or weaken'd, for there was no more Action between the two Nations during the rest of *David's* Reign.

And now *David* being at Leisure, in a thankful Sense of God's gracious Favour for the many Deliverances he had bestowed on him, compos'd that excellent Song of Acknowledgments, Thanksgivings, and Praises, which makes the eighteenth Psalm. But still as the Mercies of the Lord increased to *Israel*, they advanced in Impiety and Ingratitude, and their King became the Occasion of their Punishment; who being (s) moved by a vain Curiosity to know the Strength of the Kingdom, commanded his Generals to go through all the Tribes, and number the People. *Joab* saw the Snare, and endeavoured to dissuade the King; and in a more humble and modest Manner than usual with him, argued how unnecessary a Thing it was at that Time, when all the People were his, and ready to obey him. *Joab* in this was seconded by the rest of the Commanders; but to no Purpose; *David* was obstinately bent upon it, and would be obeyed.

*Joab* and the rest having spent above nine Months in traversing the Country, return to *Jerusalem*, and bring a List of (t) eight hundred Thousand Men of *Israel* fit to bear

(s) *Moved*. Libertines and Atheists, without Regard to the Error of the Translators, take Occasion from this Text, 2 Sam. 24. 1, to profane the Scriptures, and make God the immediate Author of Evil. Our Translation says, That God moved *David* to number the People, though God in that very Place tells that his Anger was kindled against *Israel* upon that Account; and though the Guilt of it cou'd not be expiated but by the

Death of seventy Thousand of the People, who died of the Pestilence on that Occasion; and though it is expressly said, 1 Chron. 21. 1. that it was the Devil that moved *David* to that Action. We must therefore translate 2 Sam. 24. 1. with *Castalio*, conform to the Original, *The Anger of the Lord continued to burn against Israel, for David was moved to say, "Go and number the " People.*

(t) *Eight, &c.* The Account of this Num-

bear Arms, and of five hundred thousand Men of *Judab*. But this Numbering cost *David* and his People dear; for no sooner was the Account given in, but *David* was sensible of his Error, which immediately brought him to an Acknowledgment of his Sin, and a Deprecation of it: “I have sinned greatly, says he, “in what I have done. Therefore I beseech thee, O “Lord, take away the Iniquity of thy Servant; for I “have done very foolishly.” But now, wherein forever the (v) Weight of *David*’s Sin lay, the Punishment was left to his own Choice; for God sent the Prophet *Gad* to bid him choose Famine, Pestilence, or War. The Choice was a Favour, but it was hard; which made *David* say to the Prophet, “I am in a great “Streight.” But knowing the Mercies of God to be many and great, he threw himself into the Hands of the Lord, and chose the Pestilence; which immediately invaded *Israel*, and in three Days Time there died of it seventy thousand. The destroying Angel having scatter’d the Plague through the Land, was going to smite *Jerusalem* with it; but *David* taking the Blame wholly upon himself, pray’d to the Lord rather to punish him and his Family, than further afflict the People:

Numbering of the People is differently related: For in 2 *Sam.* 24. 9. the Sum given is eight hundred thousand valiant Men that drew the Sword in *Israel*, and five hundred thousand in *Judab*. Whereas in 1 *Chron.* 21. 5. the Sum given in for *Israel* is eleven hundred thousand, and for *Judab* but four hundred threescore and ten thousand. So that this latter Account has three hundred thousand more than the former in *Israel*, and thirty thousand less than the former in *Judab*. But it may be considered that *Joab*, through a Dislike of the Undertaking, gave over numbering, and left it unfinished, as appears from 1 *Chron.* 27. 24. which might occasion the different Accounts, brought in by some more fully, and by others more sparingly.

(v) *Weight*. The Nature of *David*’s Sin is not particularly set down. But

besides his Presumption in desiring to know, that he might glory in the Number and Strength of his People, and his doing it without any Reason, but merely to gratify his own Pleasure, he is supposed by some to have transgressed in not raising the Lord’s Tribute upon the People when they were number’d, according to an express Law, *Exod.* 30. 12, 13. where it was provided, That when the People were number’d they should every Man, from twenty Years old, pay half a Sanctuary Shekel (which is according to the Value of our Money, fifteen Pence) as an Atonement and Ransom of their Lives, that there might no Plague come among them. Which Money was to be appropriated to the Service of the Tabernacle of the Congregation. But others are of Opinion, that this Text was not to be raised upon every Numbering of the People.



ple: Upon which God commanded the Angel to desist; who receiving this Countermand, stood between the Earth and Heaven, by the Threshing-Floor of *Araunab* the *Jebusite*, and dispatched the Prophet *Gad* to *David*, to command him to build an Altar in *Araunab*'s Threshing-Floor. As *David* was going thither *Araunab* came out to meet him, and hearing his Business complimented him with the Offer of the Threshing-Floor, and the Utenfils belonging to it, with the (w) Oxen for the Burnt-Offering. But the King refused his kind Offer, declaring he would not make an Offering to God of that which cost him nothing. Therefore *Araunab* setting the Price, *David* gave him for the Threshing-Floor and the Oxen (x) fifty Shekels of Silver; and building an Altar there he offered Burnt-Offerings and Peace-Offerings, and called upon the Lord, who answered him by Fire from Heaven upon the Altar; upon which God was appeased, and the Plague ceased.

Now

(w) *Oxen*. It may be inquired perhaps by some what Relation the Oxen had to the Threshing-Floor. To which I answer, That the Ancients used Oxen for the Treading or Threshing out their Grain; and sometimes with the Oxen drew a Wheel over the Corn upon the Floor, by which the Corn was beaten out. The Use of Oxen appears for this Work in the *Mosaic* Law, which commanded that they should not muzzle the Ox when he trod out the Corn, *Deut.* 25. 4. which the Apostle repeats to another Purpose, *1 Cor.* 9. 9. And that they used to get out the Corn by turning a Wheel about upon it, the Prophet *Isaiah* tells us, *Chap.* 28. 27, 28. where he says, *The Fitches are not threshed with a threshing Instrument, neither is the Cart-Wheel turned about upon the Cummin;* implying that the Cart-Wheel was turned about upon the Grain. Which Custom is thought by some to be alluded to in *Prov.* 20. 26. where the wise King is said to scatter the Wicked by bringing the Wheel over them. The threshing Instruments also mentioned here by *Araunab*, comprehending the Yokes

of the Oxen, and the Wheels, with such other Implements as were necessary to fasten the Oxen to the Wheels, would afford much more Wood for the Burnt-Offerings than many Flails could do.

(x) *Fifty*. Interpreters are very much puzzled to reconcile *2 Sam.* 24. 24. where it is said, That *David* bought the Threshing-Floor and the Oxen for fifty Shekels of Silver, with that of *1 Chron.* 21. 25. where it is said, *David* gave *Araunab* for the Place six hundred Shekels of Gold by Weight. Some think that the Threshing-Floor and Oxen only are meant by the Author of the Book of *Samuel*; but in that of the *Chronicles* we are to understand all the Land and Houses thereabout that did belong to *Araunab*. But this doth not please others, who are of Opinion, that that which gave Occasion to this Contradiction in the Versions was, that the Translators did not consider that the *Hebrew* Words which they have translated *Silver* and *Weight*, do also often signify Money in general, and the Value of any Piece.

Now *David* begins to sink under the Weight of Years; and his natural Heat being almost extinguished, they are forced to supply that Defect by artificial Warmth. But that failing, they try another Expedient, and provide a young Virgin to lie with him, thinking by that Means to communicate a more natural Heat to him than that of warm Clothing. This for a while might help him; though *David* was so weak that he had no carnal Knowledge of his Bedfellow, whose Name was *Abishag*.

*Adonijah*, who was the King's eldest Son, being by Course of Birth next to *Absalom*, thinks his Father lives too long, and ambitiously aspires to the Crown before his Time. He was a Prince of beautiful Form, admir'd by all, and so indulg'd by his Father that he never contradicted him in any Thing. These Advantages and his own natural Popularity pushed him on to his Ruin, and the Disquiet of his Father. His Brother *Absalom's* Fate might have been a Warning to him: But Ambition is blind and deaf to all Admonition; for he imitates him in his Equipage, providing himself with Chariots, Horsemen, and a Guard of fifty Footmen, as *Absalom* had done. In order to the carrying on his ambitious Design he consults *Joab* and *Abiathar*, whom he gain'd to his Interest, and who encouraged him in his Rebellion, advising him to make a publick Entertainment, to get as many to side with him as he could by that popular Method. Accordingly he invited all the King's Sons (except *Solomon*) and all the Men of *Judah*, (except *Nathan* the Prophet, *Benaiah* Captain of the Guards, and the Officers of the Army, who, with *Zadok* the other High-Priest, were not for him.) The Design was, that when they had feasted well, and made the People merry, they should proclaim *Adonijah* King.

*Nathan* the Prophet having Notice of this Conspiracy, acquainted *Bathsheba* with it, and advised her for her own and her Son *Solomon's* Security to communicate it to the King, and claim his Promise of *Solomon's* Succession



cession to the Crown, which he had given her upon Oath. *Bathsheba* thus instructed, went to the King, and having acquainted him with *Adonijah's* Proceedings, desired him to nominate a Successor according to his Oath. Whilst she was talking with the King, *Nathan* came in, and confirmed what she said. Then *David* calling for *Bathsheba*, who had withdrawn upon *Nathan's* coming in, he declared *Solomon* his Successor; and sending for *Zadok* and *Benaiah*, he commanded them all to mount *Solomon* on the Mule himself used to ride on, and to conduct him to *Gibon*, where *Nathan* and *Zadok* should anoint him King, and then to sound the Trumpet and say, "God save King *Solomon*." After this to bring him back to sit on the Throne, that he might reign over *Israel* and *Judah*. This was immediately perform'd, the People of *Jerusalem* approving of the Choice by their loud Shouts and Acclamations of Joy.

*Adonijah* and his Party having by this Time done feasting at *Enrogel*, they were just upon the Point of proclaiming him King, when they were surprized with the Sound of the Trumpet, and the Shouts of the People that attended *Solomon*. And while *Joab* was considering what should be the Meaning of this Noise, in came *Jonathan*, the Son of *Abiathar*, and told them that *David* had made *Solomon* King, and that he had confirmed the Succession to him in the Presence of the Court. This so startled *Adonijah* and his Guests, that they rose up in a Fright, and fled to shift for themselves. *Adonijah* fled to the Altar for Refuge, where he remain'd till he had an Assurance from *Solomon* that he would not put him to Death. *Solomon* promised him his Life; but assured him that if he ever attempted any thing against him for the future he should die. Upon this *Adonijah* quitted the Altar, and was conducted to the King's Presence, where bowing himself to *Solomon* in Token of Thankfulness for his Life, and Acknowledgment of his Sovereignty, he was dismissed, and permitted to go to his House without Restraint.

*David*

I. CHRONICLES CHAP. XXIII.  
David makes Solomon King.



I. CHRONICLES 22. Verse 1. <sup>2V. p. 74</sup>

*When David was old, & full of days,  
he made Solomon his son King over  
Israel etc.*



*David* now sensibly finding his Strength decay, order'd all the Princes of *Israel*, and Officers of his Court and Army to be assembled, whom he acquainted with his Design of building a Temple, and that he had provided Materials for the Work ; but that God had forbidden him, and appointed *Solomon*, whom he had chosen King, to undertake and finish it. Then exhorting them all, and particularly his Son, to serve God, he gave *Solomon* the Model of the Temple, with all the Apartments and Offices, as he had received it by the Spirit : Likewise the Courses of Attendance of the Priests and Levites, and the Manner of the Vessels and Utenfils of Service in the House of the Lord. Then he deliver'd to him by Weight the Gold and Silver which he had been long gathering, and appropriated to this Use, with particular Direction how to apply it. And encouraging *Solomon* to go on chearfully, he told him God would assist him in this great Work, and that all the Princes and People would be at his Command : To whom upon that Account he address'd himself, wishing them to consider, that *Solomon* his Son, whom the Lord had chosen to that Work, was but young and tender, and the Work was great ; for the House which he was to build was not for Man, but for the Lord God. Then acquainting them, that besides the Materials of Metal, Wood, and Stone, he had given of his own proper Goods (y) three Thousand Talents of Gold, and (z) seven Thousand Talents of refined Silver, he invited the People to a voluntary Contribution ; who very readily offered for the Service of God (a) five Thousand Talents of Gold, and (b) ten Thousand Pieces, and (c) ten Thousand Talents of Silver, and eighteen Thousand Talents of Brass, and one hundred Thou-

(y) *Three*, &c. Which amount to thirteen Millions, and five hundred thousand Pounds.

(z) *Seven*, &c. Which amount to two Millions, six hundred twenty and five Thousand Pounds.

(a) *Five*, &c. Five Thousand Talents come to two and twenty Millions,

and five hundred Thousand Pounds.

(b) *Ten*, &c. That is, ten Thousand Drachma's, which, at fifteen Shillings a piece, come to seven Thousand and five Hundred Pounds.

(c) *Ten*, &c. Which amount to three Millions, seven hundred and fifty Thousand Pounds.

Thousand Talents of Iron, besides precious Stones. All which they offered freely; which so pleased *David*, that he in a holy Rapture sung a Hymn of Praises and Prayer to the Lord before all the People. Which having ended, he exhorted them to bless the Lord their God; which they did, bowing their Heads, and worshipping the Lord, and then did Reverence to the King.

The next Day they offer'd a prodigious Sacrifice to the Lord, consisting of a Thousand Bullocks, a Thousand Rams, a Thousand Lambs, with their Drink-Offerings, feasting and making publick Rejoycings before the Lord: In the midst of which Festivity they a second Time proclaimed *Solomon* King, anointing him to be their Governor, and *Zadok* to be chief Priest. Then *Solomon* sat on the Throne of the Lord as (d) King, all *Israel* obeying him. And now *David* finding his End approaching, he called for his Son *Solomon*, and gave him his last Charge, which was, to be steady in his Duty to God; and descending to some particular Affairs relating to the State, he obliged him to do Justice on *Joab*, who had (e) treated him ill, and treacherously murdered the two Generals *Abner* and *Amasa* in cold Blood. Then reflecting upon the impudent Profaneness of *Shimei* in cursing him when he was on his way to *Mahanaim*, he charged him in his Discretion to take (f) Vengeance on him:

But

(d) King. That is, Co-Rex with his Father during the short Remainder of his Father's Life; for it does not appear that *David* resigned his Scepter till he resigned his Breath.

(e) Treated him, &c. Probably referring to his killing *Absalom* contrary to his express Command, and speaking so boldly to him afterwards.

(f) Vengeance. This Direction of *David* to his Son *Solomon* concerning *Shimei* may to some seem too severe, because he had before, upon *Shimei's* Submission, granted him his Life. But it will not prove so, if we consi-

der that *Shimei's* Offence was as much against God as against *David*; for God's Law was express, *Exod. 22. 28. Thou shalt not curse the Ruler of thy People.* Now *David* was not only the Ruler of the People, but God's Anointed, a King of his immediate Choice, whom he had raised up to fight his Battles, and to execute his Judgment upon *Saul* and his House for his Disobedience. This *Shimei* knew; and therefore in railing at, and cursing *David* calling him bloody Man, and that with particular Respect to the Blood of *Saul's* House, 2 *Sam. 16. 8.* he blasphemed God, who had taken the Kingdom from *Saul*, and given it to *David*. And although



But in grateful Remembrance of good *Barzillai's* Service, in furnishing him with Provisions when he was in Distress, he charged *Solomon* to be kind to his Sons, and let them eat at his Table. Having ended his Advice to his Son, he prayed to God for him, in which (g) Prayer he made a Kind of Prophetick Declaration of the flourishing Greatness, Prosperity, Peace, and Justice of *Solomon's* Reign. Thus this great Prince, having reigned forty Years over *Israel*, seven in *Hebron*, and three and thirty in *Jerusalem*, died at the Age of Seventy and a Half, and was buried in that Part of the City which he had taken from the *Jebusites*, from him called the City of *David*.

*David* being dead, (b) *Solomon* is immediately put into peaceable Possession of his Father's Kingdom. But he had not been long seated on the Throne before an unhappy Occasion offer'd, which put him upon taking off his Brother *Adonijah*; who, whether with a Design to stir up new Troubles, as was suspected, (for he had in his Father's Life-time aspired to the Crown) or whether only taken with the Charms of *Abishag*, the beautiful *Shunamite*, his Father's Concubinary Wife, but untouch'd by him, applied himself to *Bathsheba*, the Queen-Mother, to prevail with the King to give him *Abishag* to Wife. The Queen promised him her best Endeavours, and went directly to the King about it; who being startled at such an unexpected Request, and

although God was pleased to give *David* Leave to shew his own Condescension and Clemency in forgiving *Shimei's* personal Offence against him, 2 Sam. 19. 23. yet he would not so pass by the Sin against himself. And therefore he both stirred up *David* to commit the Punishment to his Son and Successor *Solomon*, and gave *Solomon* Wisdom so to adjust the Punishment that *Shimei* might have escaped the severest Part of it, if he had not brought it upon himself by a new Transgression in breaking his Oath afterwards.

(g) *Prayer*. This Prayer, in some respects, was typical of the Reign of

Christ. It takes up the Place of the seventy second Psalm, and the last Words of it speak it to be the last Prayer or Psalm that *David* made, 2 Sam. 23. 1, &c.

(b) *Solomon*. Though *Solomon* was but a young Man when he came to the Crown, yet that he was married some Time before, appears by the Age of his Son *Rehoboam*: For *Rehoboam* was one and forty Years old, 2 Chron. 12. 13. when he began to reign, which was immediately after his Father's Death, who reigned but forty Years, 1 Kings 11. 42. So that *Solomon* had a Son a Year old when he began to reign.

and suspecting that (i) *Adonijah*, *Abiathar*, and *Joab*, were engaged in a new Conspiracy against him, he resolves upon *Adonijah*'s Death, and sends *Benaiah*, the Captain of his Guards, to dispatch him. And to secure himself of the other two, he banished *Abiathar* into his own Country, forbidding him to exercise the Priestly Function. *Joab* hearing this, was sensible of approaching Vengeance, therefore hoping for Protection from the Holiness of the Place, he took Sanctuary in the Tabernacle of the Lord at the Foot of the Altar, and refusing to come out at the King's Command, *Benaiah* was order'd to kill him (k) there. *Abiathar* being removed from the Office of High-Priest, *Zadok* succeeds him, as *Benaiah* did *Joab* in the Command of the Army.

*Shimei* had Reason to expect some severe Punishment, considering these Proceedings against the Faction; and when *Solomon* sent for him, he might well conclude it was to receive Sentence: But to his great Surprize his Doom was changed into a Lenity beyond his Desert; for he was only made a Prisoner at large in *Jerusalem*, for which with great Joy he thanked the King, and retired to his House. Three Years he kept within the Bounds of his Confinement, but at last he transgressed; for going after some Slaves of his that were fled to *Achish* King of *Gath*, *Solomon* had Notice of it, and upon his Return put him to Death.

The Heads of the Faction thus removed, *Solomon* looking on himself more safe, assembled all his Officers and Chiefs of *Israel*, and with them went to the (l) High-Place that was at *Gibeon*, where he offered a thousand

(i) *Adonijah*. See 1 Kings 2. 22.

(k) *There*. Besides *Joab*'s Treason in siding with *Adonijah*, he was doubly guilty of Murder in the premeditated Assassinations of *Abner* and *Amasa*; for which it was lawful to take the Murderer from God's Altar, and slay him. *Exod.* 21. 14.

(l) *High-Place*. Though *David* had

brought up the Ark of God from *Kirjath-jearim* to *Jerusalem*, where he had pitched a Tent for it; yet the Tabernacle of the Congregation of God, which *Moses* the Servant of the Lord had made in the Wilderness, and the brazen Altar that *Bezaleel* had made, remained still at *Gibeon*.



I. KINGS CHAP. III.  
Solomons wife judgment.



I. KINGS 3. Verse 16. <sup>21. p. 79.</sup>

*Then came there two women,  
that were harlots, unto the King  
and stood before him.*

thousand Burnt-Offerings upon 'the brazen Altar before the Lord ; with which the Lord was so pleased that he appeared to *Solomon* in a Dream that Night, and bid him ask what he should give him. Whereupon *Solomon*, having first recognized the Blessings God had bestowed on his Father *David*, with great Humility depreciating his own Ability to govern so great a Nation, begged of God Knowledge and Wisdom to enable him to discharge so great a Trust. This Request of *Solomon's* so pleased the Lord, that, besides his Petition for Wisdom he told him he should exceed all the Kings before or after him in Royal Pomp and Magnificence, assuring him at the same Time, That if he would observe his Commands, he would, besides the vast Accumulations of Wealth and Honour, bestow the additional Blessing of Length of Days to enjoy them. *Solomon* awaking from his Sleep was sensible that he had had a Vision ; and going to *Jerusalem* he presented himself before the Ark of the Covenant, and offered Peace-Offerings before the Lord, and feasted all his Servants.

It was not long e'er an Opportunity offered for *Solomon* to exercise his Wisdom ; which was thus : Two Women living by themselves in the same House, had been each of them deliver'd of a Child, and one of them had over-laid her Child. She who found the dead Child in the Bed accused the other that she had taken away her living Child, and left the dead one in the Place of it. The other persisted in it, that the live Child was hers. *Solomon*, to find out the true Mother of the living Child, commanded it to be cut in two, and to give one half to each of them. The Mother of the living hearing this, begged the King to give the Child to the pretended Mother, rather than kill it : But the other cried, " Let it be neither thine nor mine, but let it " be divided." By this *Solomon* discovered the true Mother, and ordered the living Infant to be given to her whose Tendernefs and Compassion sufficiently demonstrated her to be so. This wise Determination gained him great Reverence and Respect of his Subjects ; and the



Reputation of his Wisdom spread so far, that People came from all Parts to consult him. But besides his admirable Administration of Justice, and the accurate and exact Oeconomy of his Family, he gave other Instances of his Wisdom in his Works; for he composed three thousand (*m*) Proverbs, a thousand and five Poems, and several Treatises of natural Philosophy.

*Solomon* had now began to make (*n*) Alliances with his Neighbours, taking the King of *Egypt*'s Daughter to Wife, whom he brought into the Citadel, which *David* had built on the Top of Mount *Sion*, till he had erected not only his own House, but the House of the Lord, and the Wall round the City; but afterwards he built an House for his Queen. And now being at Leisure, he remember'd the Charge his Father had given him about building the Temple. *Hiram*, King of *Tyre*, his Father *David*'s old Friend, having at this Time sent Ambassadors to congratulate his Accession to the Crown, he returns his Compliment in another Ambassy; and desiring that the ancient Amity between the two Crowns might be continued, he intreats him to furnish him with Servants to fell Timber, whom he will pay at a certain Price. *Hiram*, over-joyed that so wise a Prince as *Solomon* succeeded his old Friend *David*, sends a very agreeable Answer back, assuring him of all the Assistance he could give, either in the Performances of his Subjects, or any Product of his Country. Having received this Answer, *Solomon* caused a (*o*) Muster to be made of all his Workmen that were Strangers, which amounted to two hundred and thirteen thousand and three hundred Men: He appointed seventy thousand of these to bear Burdens, a hundred and ten thousand to hew Timber and Stone, and the other three thousand three hundred

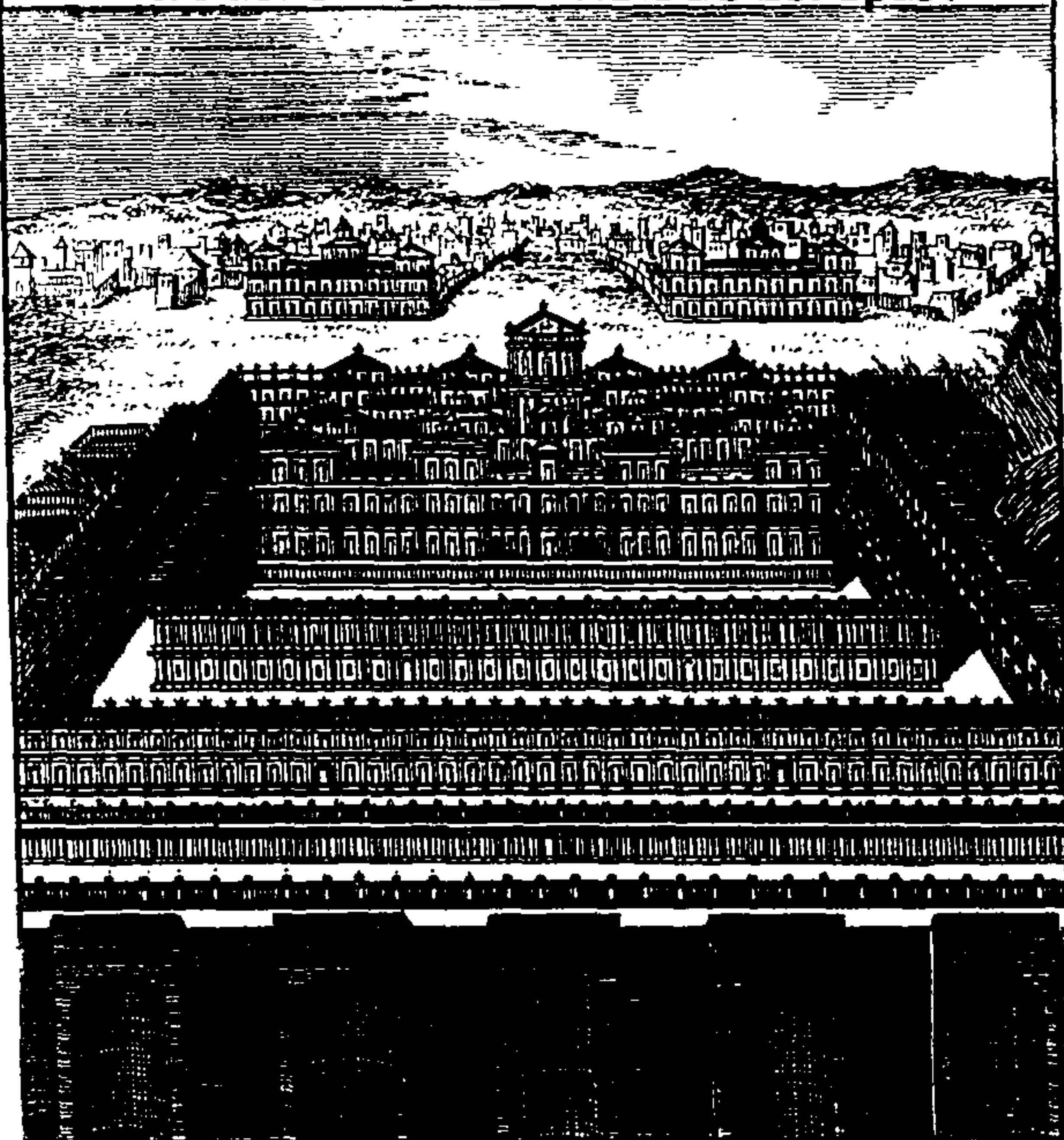
(*m*) *Proverbs*. Most of these are thought to have been lost in the Captivity.

(*n*) *Alliances*. *Solomon* had married an *Ammonitish* Woman before he was King, who we may suppose was a Proselyte to the *Jewish* Religion, or else his Father *David* would not have allowed

it. So now, having made Affinity with *Nophres*, King of *Egypt*, he took his Daughter to Wife, who, it is likely, was a Proselyte also, because it is said presently after, 1 *Kings* 3. 3. *That Solomon loved the Lord, and walked in the Statutes of David his Father.*

(*o*) *Muster*. See 1 *Kings* 5.

15  
I. KINGS CHAP. VI.  
The form of Solomons Temple.



I. KINGS 6. Verse 2.

*And y<sup>e</sup> house which king Solomon built for  
y<sup>e</sup> Lord, y<sup>e</sup> length thereof threescore cubits, y<sup>e</sup>  
breath twenty, & y<sup>e</sup> height thereof 30 cubits.*



hundred to be Overseers of the Work. Besides these, he raised thirty thousand of his own People, whom he sent to *Lebanon* to work with the King of *Tyre's* Men. And now all things being in a Readiness, on the second Day of the second Month, in the fourth Year of the Reign of King *Solomon*, the Temple was begun in Mount (o) *Moriab*, and in his eleventh Year, in the eighth Month, it was finish'd in all its Parts; so that it was seven Years and six Months in Building. And such care was taken in preparing the Materials before they were brought thither, that there was neither Hammer nor Ax, nor any Tool of Iron heard in it, while it was in building. It was sixty Cubits long, twenty broad, and thirty high. The Porch was twenty Cubits in Length, and ten in Breadth, running out before the Front of the Temple. He built about it on the Out-side three Stories, with Stairs to go up to them. Besides the Front-Gate, there was one in the Right-side. The Roof was raised five Cubits. All the Timber-work was of Cedar. The walls were of square Stone, wainscotted with Cedar from the Top to the Bottom. The Sanctuary was separated from the rest of the Temple by a Cedar Skreen, adorn'd with Carving, which stood twenty Cubits from the End of the Structure. The Inside of the Sanctuary was covered with Plates of Gold, in the Midst of which stood the Ark. *Solomon* had order'd two Cherubims of Olive-Wood to be made, and cover'd with Gold, ten Cubits high, and their Wings five Cubits long: They stood upright, and stretched out their Wings; one Wing of each Cherubim touched the Wall, one on each Side, and the other two met in the Midst of the Sanctuary, over the Ark. There were two Doors to go into the Sanctuary. The Porch was adorn'd with a Brass Pillar on each Side, eighteen Cubits high. In the Court he made a large round Brass Basin, five Cubits

(o) *Moriab*. The Foundation of the Temple was laid in this Place, where the Lord had appeared to *David*, and in the very Place that *David* had pre-

pared in the Treshing-Floor of *Araunab* the *Jebusite*; and where *Abraham* long before had been directed by God to offer up his Son *Isaac*, *Gen.* 22. 2.

bits high, and of ten Cubits Diameter, which stood upon twelve Oxen of Brass, resting on ten Bases each of which had four Wheels. This great Bason, was called a Sea : Besides which, there were ten Lavers of Brass four Cubits high, each standing on ten Bases. The same Things were in the Temple as had been in the Tabernacle, the Ark with the Propitiatory, and the Altar of Frankincense in the Sanctuary. The Altar of Sacrifice which *Solomon* made was larger than the old one, twenty Cubits long, twenty broad, and ten high. The Table he made for the Shew-bread was of Gold ; and instead of one Candlestick, he made five of Gold. The Censers, all the Vessels and Instruments for sacrificing, were of Gold ; the Kettles, Cauldrons and Basons of Brass. All which Work was made by a *Tyrian* Artist. When the Temple was finish'd, all the Elders of *Israel*, the Princes of the Tribes, and the Heads of the Families of the Children of *Israel*, assembled at *Jerusalem* to convey the Ark of the Covenant into the Temple. The Priests and *Levites* (whose Charge it was) took up the Ark, with the Tabernacle and all the holy Vessels, and bringing them to the Temple, disposed them in their respective Places. Then they, with all the Officers, singing an Hymn, with their Trumpets and other musical Instruments, the Cloud filled the House of the Lord. Which *Solomon* observing, took Occasion from thence to infer, that the Lord had taken Possession of the Place. Then turning his Face about, he (p) pray'd for and blessed the People ; after which, addressing himself to the People, he exhorted them to be sincere in their Duty to God, to walk in his Statutes, and keep his Commandments. Having finish'd his Prayer and Blessing, he, and all the People with him, offer'd Sacrifices before the Lord ; and the Lord, to shew his Acceptance of *Solomon's* Prayer, sent Fire from Heaven, which consumed the Burnt-Offering and the Sacrifices. The Feast of the Dedication of the Temple was kept seven Days successively ; during which

(p) *Pray'd.* See this Prayer in 2 *Chron.* 6.



<sup>16</sup>  
II. CHRONICLES CHAP. VII  
Solomon builds Cities.



<sup>2V.p.83</sup>  
II. CHRONICLES 8. Verse 4.  
*& Ind. he built Tadmor in y  
wildernesse, and all the store cities,  
which he built in Hamath.*

which *Solomon* offer'd two and twenty thousand Oxen, and a hundred and twenty thousand Sheep.

*Solomon* having thus finish'd and dedicated the House of the Lord, built a stately Palace for himself and his Queen, which was (q) thirteen Years in building; besides several other magnificent Edifices, and stately Cities, which he rebuilt and fortify'd. In all which Undertakings the King of *Tyre* was very serviceable to him, supplying him with Money, Men and Ships, to procure and fetch Materials from his own and other Countries: In requital of which, *Solomon* gave him twenty Cities in the Land of (r) *Galilee*; which *Hiram*, out of Dislike of them, not Generosity, restored again, and *Solomon* planted Colonies of the *Israelites* in them.

Now did *Solomon* experience the fulfilling of that gracious (s) Promise God had made him, That because he had not ask'd Riches or Honour, but only Wisdom, that he might the better serve the Lord, and govern the People, God gave him both Wisdom, Riches and Honour; in which he excelled all the Kings of the Earth: For as they all sought to *Solomon* for Instruction from his prudent Administration, they came not empty-handed, paying him a yearly Tribute of Silver, Gold, Vestments, Armour, Spices, Horses, Mules, &c. And among the many royal Persons, whom the Fame of his Wisdom and Grandeur drew to his Court, the Queen of *Sheba* was one; who, having heard much of *Solomon's* Wisdom, came to try his Skill in resolving difficult Questions, attended with a very great Train; and having made a royal Present to the King, she conferred with him, and proposed several Enigmatical Questions to him, to which he gave her such satisfactory Answers, that she was amazed at the Profoundness  
of

(q) *Thirteen*. This was longer in building than the Temple, because *Solomon* had all the Materials to provide for building his own House, which his Father had provided for the building of the Temple.

(r) *Galilee*. This Country bordering upon *Tyre* is reckon'd by *Tremellius* and *Junius* not a Part of the Holy Land; and for that Reason perhaps is called *Galilee of the Gentiles*, *Matt.* 4. 15.

(s) *Promise*. See 1 *Kings* 3. 12, 13.



of his Judgment. But when she had viewed the Temple, and the King's Palace, and consider'd the Oeconomy of his Household, she was convinced that Fame had spoke truly; and breaking into Admiration and Praise, she said; "Happy are those that attend Thee, and continually hear thy Wisdom: And blessed be the Lord thy God, who delighteth in Thee, to set Thee on the Throne of *Israel*: Because the Lord loved *Israel*, to establish them for ever, therefore did he make Thee King over them, to do Judgment and Justice." The Queen of *Sheba* having thus gratify'd her Curiosity in conversing with the wisest of Kings, took her Leave of *Solomon*, and return'd laden with a royal Present, and fill'd with Admiration of his Wisdom and Grandeur. And indeed the Magnificence of his Court, particularly of his Table, exceeded all the Princes of the World before or since his Time: For his daily Provision was thirty (t) Measures of fine Flour, and sixty of Meal, ten Stall-fed Oxen, twenty Oxen out of the Pastures, an hundred Sheep, besides Harts, Roebucks, Fallow-Deer, and fatted Fowl. In his Stables he had (v) four thousand Stalls for Horses, Chariots in proportion, and twelve thousand Horsemen. Add to these the great Plenty of Gold, which was so common, that Silver was of little Value; for not only the Vessels of his House were of Gold, but he made two hundred large Targets

(t) *Measures*. They are call'd in our Margin *Cors*. And the *Hebrew Cor* being computed by *Godwin* in his *Moses* and *Aaron*, l. 6. c. 9. p. 290. to contain five Bushels and five Gallons, the thirty *Cors* of fine Flour make an hundred sixty eight Bushels, and six Gallons. According to which Computation, the sixty *Cors* of Meal must make three hundred thirty seven Bushels, and four Gallons: Both Sorts, Flour and Meal, five hundred and six Bushels, and two Gallons.

(v) *Four thousand*. Tho' a Mistake crept into the Original by the Negligence of Transcribers, it is said, 1 *Kings* 4. 26.

that *Solomon* had forty thousand Stalls of Horses for Chariots. For *Ezra* relating the same History, mentions only four thousand Stalls: And suppose that *Solomon* had four Horses to every Chariot, (tho' Chariots of War had commonly but two) every Horse must at least have had three or four Stalls; he having in all but a thousand and four hundred Chariots, 1 *Kings* 10. 26. and 2 *Chron.* 1. 14. But this is altogether improbable, and contrary to the common Custom, which does not allow several Stalls for one Horse, but on the contrary, several Horses for one Stall.

Targets of Gold, and as many small ones. He had an Ivory Throne cover'd with Gold, with six Steps to go up it, and on the Sides of it were twelve little Lions. In short, no Prince's Reign was more peaceable, plentiful and happy, till he ungratefully neglected the Laws of God, upon the Performance of which, the Promises of the Lord were conditionally founded. These he violated by giving Way to his loose and ungovernable Passion; for he not only gave himself up to the wanton Imbraces of many Women, but strange Women; such as were not *Israelites* by Nature or Profession, but Strangers to the Covenant, being of idolatrous Nations, with whom the Lord had expressly (*w*) prohibited *Israel* in general, and their King in particular, to contract Marriage. And so unbounded was his Lust, that he had no less than seven hundred Wives, and three hundred Concubines, who soon depraved and seduced him to worship strange Gods, as (*x*) *Ashtaroth* the Goddess of the *Sidonians*, (*y*) *Moloch* the God of the *Ammonites*, and (*z*) *Chamos* the God of the *Moabites*.

This Apostacy and Ingratitude of *Solomon* so provoked the Lord, that as a Punishment for this his Sin he (*a*) declared to him, he would leave to his Son but one

(*w*) *Prohibited*. See *Deut.* 17. 17.

(*x*) *Ashtaroth*. Fathers, and from them Commentators, differ very much about the Name and Nation to which this Goddess is appropriated. *Ashtaroth* is, no doubt, a *Syrian* Word, and signifies Sheep, particularly Ewes, when their Dugs are turgid, and give Milk; and from the Fecundity of those Creatures, which in *Syria* breed a long Time, the *Tyrians* and *Sidonians* framed the Notion of a Deity, which they called *Astarte*; and must, without dispute, be the *Venus* of the *Syrians*; which *Cicero*, in his third Book *De Natura Deorum*, confirms, *The Fourth Goddess*, saith he, is *Venus*, who was conceived at *Tyre*, and is called *Astarte*.

(*y*) *Moloch*. The Word, both in the *Hebrew* and *Æthiopic*, signifies King, and

was the God of the *Ammonites*. This Idol was a large Statue made hollow, into which, some say, they put their Children and burnt them; others, that they put the Children into the Arms of the Statue, and then set Fire to the combustible Matter within it. But be the Manner of sacrificing Children to this Idol how it will, it is certain they offer'd Children to him by Fire, 2 *Kings* 23. 10. *Jer.* 22. 35. *Psal.* 105. 37, 38.

(*z*) *Chamos*. This was the God *Bacchus*.

(*a*) *Declared*. Probably by the Prophet *Abijah*, who is mentioned 1 *Kings* 11. 29. Thus we see how dangerous Temptations, Prosperity, and Plenty are; but above all the excessive Love of Women, which, as a wise Man says, is insuperable



one Tribe to govern ; and to make him sensible of the Danger of his Disobediencce, he raised up several Enemies to disturb his Peace, which he enjoy'd without Interruption so long as he serv'd the Lord. The first was *Hadad*, of the royal Blood of *Edom*, who having fled from *Joab* when he ravag'd the Country, and put the Male Children to Death, escaped to *Pharaoh* King of *Egypt*, and married his Sister *Taphneb*, returning into his own Country after the Death of *David*, from whence he gave *Israel* great and frequent Disturbances. Besides *Hadad*, God stirred up another Enemy to *Solomon* in the Person of *Rezon*, the Son of *Eliadab* ; who, flying from his Lord *Hadadezor* King of *Zobah*, had gather'd a great Number of Men, over whom he made himself Captain, and seizing on *Damascus* reign'd there as King of *Syria*, and infested *Israel* all the Time of *Solomon's* declining Reign. But the most dangerous Enemy of all was *Jeroboam* the Son of *Nebai*, an *Ephrathite* of *Zereda*, a Subject of *Solomon's*, and whom he, for the great Abilities of the Man, made Ruler over the House of *Joseph*. Him God singled out to be a Scourge to the House of *Solomon* by particular Appointment : For sending the Prophet *Abijah* to him, they met in a Field, where *Abijah* told *Jeroboam*, that God had appointed him *Solomon's* Successor over ten of the twelve Tribes ; but, in Consideration of *David's* Piety, he would not do this in *Solomon's* Time. Then he assured *Jeroboam*, if he would serve the Lord, as he required, that his Family should be establish'd in the Government of *Israel* ; but that he would reserve one intire Tribe for *David's* sake.

Tho' this Matter was concerted with so much Privacy between the Prophet and *Jeroboam* in the Field, yet *Solomon* soon got Notice of it, and laid out to take *Jeroboam* ; but he made his Escape to *Shishak* King of *Egypt*, where he remained till the Death of *Solomon*, who

superable, when we once loose the Reins to our Passion ; for the valiant

*Samson*, the holy *David*, and the wise *Solomon*, were captivated by them.

who having reign'd (*b*) forty Years, died, and was buried in the City of *David*,

Upon this his Son *Rehoboam* went to *Shechem*, to which Place he summoned all *Israel* to make him King. But the People having laboured under some Taxes in King *Solomon's* Time, before they would consent to proclaim *Rehoboam*, desired a Redress of that Grievance: And to encourage their Address, they sent for *Jeroboam* out of *Egypt*, thinking thereby to awe *Rehoboam* into Compliance with their Desire. But he was far from answering their End, putting them off for three Days; in which Time he consulted his Father's Counsellors, Men of Years and Experience, who advised him by all Means to comply with the People in this; for it would certainly engage them to his Interest for ever. The haughty Prince cannot approve of this Counsel, but demands the more juvenile Opinion of young unexperienc'd Men, more fit Companions for his Pleasures, than the weighty Emergencies of State. These young Politicians advise him to despise those doating Counsellors, and instead of redressing, to increase their Grievances. The People finding no Hopes of Abatement of their Taxes, ten Tribes of them immediately revolted from *Rehoboam*; and when he sent *Adoram*, the Collector of his Tribe, to gather the Money, they fell upon and stoned him to Death. *Rehoboam*, too late sensible of his Error, consults his own Safety,

(*b*) *Forty*. For the rest of the Acts and Wisdom of *Solomon*, of which, no Doubt, many and great Instances must occur in the forty Years Reign of so great and wise a Prince, we are, in *1 Kings* 11. 43. referred to the *Book of the Acts of Solomon*: A Book unquestionably lost, with other excellent Pieces of his. And in *2 Chron.* 9. 29. for a further Account of the Acts of *Solomon*, we are referred to the Book of *Nathan* the Prophet, to the Prophecy of *Abijah*, and to the Visions of *Iddo* the Seer: None of which are now extant, at least under those Titles. As to the latter End

of *Solomon's* Reign there are various Opinions. That seems the most charitable, which concludes he repented in his old Age, returned to God, and humbling himself before the Lord, wrote his Book called *Ecclesiastes*, as the *Hebrew*, as an Acknowledgment of his own Vanity, a Warning or Admonition to others to be ware of, and refrain from Vanities of the World. As to his Age, notwithstanding the Variety of Opinions about it, he was fifty eight Years old when he died, coming to the Crown at eighteen, and reigning forty Years.



Safety, and repairing to his Chariot, hastens to *Jerusalem*. In the mean time those ten Tribes, which had revolted from the (c) House of *David*, calling *Jeroboam* to them, created him King. And thus was that great and goodly Kingdom almost in its Infancy split into two (d) unequal Parts.

*Rehoboam* being return'd to *Jerusalem*, began to think of a Revenge for the Affront offer'd to himself in the Person of his Collector *Adoram*, and thinking to reduce these Rebels by Force of Arms, he muster'd up an Army of a hundred and fourscore thousand good Soldiers: But when he was upon his March, the Word of God came to *Shemajah*, the Man of God, to prevent a civil War, which was just ready to break out, telling the People of *Benjamin* and *Judah*, it was God's Will that the Kingdom should be so divided, and in his Name commanded them to return to their Homes: Which Message they obey'd, and every Man went peaceably to his own House, instead of going against *Jeroboam*. After which each King fortifies his Country as well as he can; but after different Manners. For *Rehoboam* the first three Years serv'd the Lord, as *David* and *Solomon* had done in the best of their Time: But *Jeroboam*, fearing lest the Kingdom might again submit to the House of *David*, if his Subjects went to offer at *Jerusalem*, as was (e) prescribed by the Law, forbid

(c) *House, &c.* The ten Tribes that revolted were afterwards, in Distinction from the House of *David*, called by the Name of *Israel*.

(d) *Unequal.* This must be understood by a *Synecdoche*, the greater Part on either Side being taken for the Whole: For some of the Tribes, in drawing the Lots of their Possessions, being intermixed with others (as *Manasse* had divers Towns in *Issachar* and in *Asher*, *Joshua* 17. 11. and *Simcon's* Inheritance was within that of the Tribe of *Judah*, *Josb.* 19. 1.) such of the *Israelites* as dwelt in the Cities of *Judah* continued their Subjection to *Rehoboam*, 1 *Kings* 12. 17. and perhaps some Part

of the Tribe of *Benjamin*, bordering upon some of the other Tribes that fell away to *Jeroboam*, might go along with their Neighbours, and take him for their King. Which might give Ground for that Saying in 2 *Kings* 12. 20. There was none (that is, no intire Tribe) that follow'd the House of *David*, but the Tribe of *Judah* only: For otherwise we find all along, that *Benjamin* (that is, the main Body of that Tribe) adhered to the House of *David* in Conjunction with the Tribe of *Judah*, 2 *Kings* 12. 23. and in other Places.

(e) *Prescribed.* All the Males of *Israel* were to appear before the Lord three Times a Year, in the Place which he should

forbid them to repair thither; and to keep them from an Excuse of want of Worship, he immediately furnish'd them with Gods, setting up two Golden Calves with Altars belonging to them; and, for the better Conveniency, he placed one in *Bethel*, which was the Southern Part of the Country; and the other in *Dan*, which was the Northern Part. He likewise built a Temple, wherein he had Altars for Idolatry, and Idol Priests of the meanest Sort of People, and thrust out the Priests and *Levites*, not suffering them to execute their Office to the Lord. Upon which they all retired to *Jerusalem*; and as many of other Tribes, as had any Regard for the Worship of the God of *Israel*, follow'd them, to the great strengthening of *Rehoboam*, and weakning of *Jeroboam*.

Now *Jeroboam* seeing his Interest decline, instituted a Feast on the (f) fifteenth Day of the eighth Month at *Bethel*, where he appear'd in Person; and standing by his new erected Altar, a (g) Man of God, who came from *Judah* (b) foretold him, that the same Altar by which he stood should be one Day destroy'd by a Child born of the House of *David*, *Josiah* by Name; and added, as a Proof of the Truth of his Prediction, that it should immediately be split. *Jeroboam*, incens'd at this Freedom of Speech against his new Religion and Altar, stretch'd out his Hand over the Altar, and called to some of his People to seize the Prophet;

should choose; which was now at *Jerusalem*, the Metropolis and royal Seat of *Rehoboam's* Kingdom.

(f) *Fifteenth*. Whereas God had appointed the Feast of Tabernacles to begin on the fifteenth Day of the seventh Month, *Lev. 23. 34*. *Jeroboam* appointed his on the fifteenth Day of the eighth Month, probably with this Design, that the People of *Judah*, their own Feast being over a Month before at *Jerusalem*, might have Opportunity to come to his, if their Curiosity should incline them.

(g) *Man, &c. Josephus, St. Jerom,* and others, would fain have this Man of God to be *Iddo*, that wrote the Acts

of *Solomon*, 2 *Chron. 9. 29*. But this is very unlikely; for, besides the Variation of the Name, which they mangle very much to make it like *Iddo*, the Circumstance of Time will not allow this Prophet Time enough to write the Acts of *Solomon*, by Reason of his Death so soon after by the Lion. Besides, the *Iddo*, that wrote the Acts of *Solomon*, lived at least seventeen Years after *Solomon*; for it's said, 2 *Chron. 13. 22*. that he wrote the Acts of *Abijah* King of *Judah*.

(b) *Foretold*. This was prophesied three hundred and fifty Years before it came to pass.



Prophet; for which Profaneness his Hand withered, and the Altar split asunder. *Jeroboam* was fatally sensible of his Impiety, and desired the Prophet to pray to God to restore him his Hand; which the Prophet did, and he recovered his Hand. Upon this *Jeroboam* invited him to dine with him, and offered him a Reward; both which he refused, urging the Command of the Lord to the contrary; for he was forbid to eat or drink in that Country, and commanded to return another Way. But tho' he declined *Jeroboam's* Invitation, yet his easy Credulity betrayed him to his Ruin; for an old Prophet, being informed by his Sons which Way he took, saddled his As, and overtaking him, invited him back, assuring him that he had Instructions so to do from God; and notwithstanding the Man of God urged the Commands of the Lord to the contrary, yet he at last prevailed with him, and went to his House and refreshed himself. After which taking his Leave he went on his Way; but he soon paid dear for his Disobedience, for a Lion met him and slew him, and afterwards stood by him, (i) preying neither upon him nor his As. The Report of this was soon carried to the old Prophet, who rode to the Place, and brought the Body back and buried it in his own Sepulchre.

Notwithstanding the visible Judgment upon *Jeroboam's* Hand, the splitting of the Altar, and the (k) Death of the Man of God, yet he obstinately persisted in his Idolatry. Nor was his Rival *Rehoboam* much behind him in Iniquity; for after his three Years good Reign, he degenerated so foully, that he and the People exceeded all that went before them, for they built them high Places, Images and Groves on every Hill, and under every Tree; and, to add to all their Wickedness, the abominable Sin of Sodomy was crept in

(i) *Preying.* The Lion's not eating the Body, nor tearing the As, was an Argument, that this was not an accidental Thing, and that the Lion did not kill the Man for Hunger.

(k) *Death.* By the Text in 1 Kings 13. 33. where it is said, *After this Thing Jeroboam turned not from his evil Ways,* it is plain that *Jeroboam* knew of the Calamity that befel the Man of God.

I. KINGS CHAP. XIII.  
Jeroboams hand withers.



I. KINGS 13. Verse 4. <sup>2V.p.90.</sup>

*And his hand which he put forth  
against him, dried up, so that he could  
not pull it in again to him.*



in amongst them. Such crying Sins as these provoked the Lord to chastize them, which he did by *Shishak* King of *Egypt*, who in the fifth Year of *Rehoboam's* Reign invaded *Judah* and *Benjamin* with a vast Army, consisting of twelve hundred Chariots of War, three-score thousand Horse, and an innumerable Company of Foot, composed of several Nations. *Shishak*, having ravaged the Country, and taken in the fortified Towns, approached *Jerusalem*; which put *Rehoboam* and the People into a great Consternation; to whom the Prophet *Shemajah* addressing himself told them, it was a Judgment of God upon them for their Disobedience and Apostacy, and that he would deliver them into the Hand of the King of *Egypt*, to make them sensible of the Difference between serving the Lord, and serving earthly Princes. But upon their Submission, the Prophet, to comfort them, told them, that God had remitted Part of their Punishment, for he would not utterly destroy them, but that they should be Tributaries to *Shishak*: Who entered *Jerusalem*, plunder'd the Temple and Palace of all the rich Furniture and Moveables, and carried off all that was valuable of the Inhabitants. In this Depredation they took away the Golden Shields which *Solomon* made, in the Room of which *Rehoboam* made Shields of Brass.

Whilst *Rehoboam* and his People were thus visited for their Idolatry, *Jeroboam* found his Punishment in his Sin, whom God touched in the most tender Part; for young *Abijah* his Son, a hopeful Prince, falling sick, his Father, solicitous to know the Event, sends his Wife to the Prophet *Abijah* to consult with him, but order'd her to disguise her self, so as the Prophet might not know who she or the Child was. She obeys, and taking a Present with her, went to the House of the Prophet, who being by God admonished of her coming, was prepared to give her an Answer. As soon as she approach'd *Abijah*, he told her, he knew who she was, and the Errand she came about. Then he declared to her the heavy Sentence God had denounced  
against

against her Husband and his Family, which should terminate in the utter Extirpation of them, but begin with the Death of the Child about whom she came to inquire: and that the Idolatry of her Husband had brought this Judgment upon them all. With this doleful Message *Jeroboam's* Wife returned to *Tirzah*, which was then the Royal City, and the Moment she enter'd the Palace, the Child died.

*Rehoboam* reigned in *Judah* twelve Years after the plundering and subjecting of *Jerusalem* by *Shishak*, and died in the seventeenth Year of his Reign, and fifty-eight of his Age, leaving his beloved Son (1) *Abiam* his Successor; who began his Reign in *Judah* in the eighteenth Year of *Jeroboam* King of *Israel*. *Abiam* was an active Prince, and of a martial Spirit; and resolving to end the long Dispute between the two Kingdoms of *Judah* and *Israel*, he raised an Army of four hundred thousand Men. *Jeroboam*, whose Dominions were of a larger Extent, intending to over-power *Abiam* with Numbers, raised an Army of eight hundred thousand Men; whom *Abiam* resolves to engage, notwithstanding the great Inequality of two to one. Just before the Battle, *Abiam*, in a long (m) Oration, expostulated with the *Israelitish* Army the Injustice of their Cause, in revolting from his Father *Rehoboam*; which, whilst he was doing, *Jeroboam*, to obtain a compleat and easy Victory, surrounded *Abiam* and his Army; which when the Men of *Judah* saw, they address'd themselves in Prayer to the Lord for Success, and the Priests sounding the Trumpets, and the Soldiers giving a great Shout, they charged the *Israelites* so bravely, that they soon made them give Way, and in the whole Action put five hundred thousand of them to the Sword. *Abiam* improves his Victory, and pursues *Jeroboam*, from whom he took many considerable Places of Strength, which so weaken'd *Jeroboam*, that he was never afterwards able to oppose *Abiam*; who by this and other successful

(1) *Abiam*. So he is called 1 Kings 15. 1. but in 2 Chron. 13. he is called *Abijah*  
(m) Oration. See 2 Chron. 13. 5.



18  
II. CHRONICLES CHAP. XIV.  
Asa overcomes the Ethiopians.



II. CHRONICLES 14. Verse 15.<sup>21. p. 93.</sup>  
*And they smote also 5 tents of cat-  
tle, and carried away sheep & camels in  
abundance, & returned to Jerusalem.*

cessful Atchievements grew very great and powerful; but his Reign was short, for he reigned but three Years.

*Abiam* is succeeded by his Son *Asa*, a Prince of great Piety and Virtue, who came peaceably to the Throne, and reigning quietly for the first ten Years, reform'd many Abuses of the former Reigns, expelling the Sodomites, breaking down Idols, and demolishing their Altars in all the Cities of *Judab*; and restoring the sacred Vessels of Gold and Silver to the Temple, he compelled *Judab* to seek the Lord God of their Fathers, and to keep his Law. In this Time of Peace *Asa* built many Cities, and fortified others, for the Security and Strength of his Kingdom; but after these ten peaceable Years, *Zera*, King of *Ethiopia*, threatens *Judab* with an Army of ten hundred thousand Men, and a great Number of armed Chariots. *Asa* was not unprovided; for he immediately raised five hundred and eighty thousand Men to oppose him; but seeing himself so overmatch'd by the Enemy, he applied to the Lord for Succour, in an humble Confidence, saying, "Lord, it is nothing with  
" Thee to help, whether with many, or with them  
" that have no Power. Help us, O Lord our God,  
" for we rely on Thee, and in thy Name we go against  
" this Multitude. O Lord, Thou art our God, let  
" not Man prevail against Thee." So acceptable was this short, but hearty Prayer of King *Asa*, that he routed the *Ethiopians*, pursuing them to *Gerar*; where he gave them a total Overthrow, and plunder'd the Country round about *Gerar*: After which he return'd to *Jerusalem* with the Spoil of the Enemy.

Upon *Asa's* Triumphant Entry into *Jerusalem*, God, to encourage him to persevere in his Duty, sends *Azariah* the Prophet to admonish him of the Necessity of his continuing in his Service, and to assure him of his Care and Protection, so long as he serv'd him, but no longer. Upon which *Asa* made a thorough Reformation, not only demolishing the Idols, which still remain'd in *Judab* and *Benjamin*, but in the conquer'd Countries; and repairing the Altar before the Porch of  
the



the Temple, he summon'd not only the Natives, but all Strangers that were among them, to join in Devotion with him ; where they offer'd of the Spoil that they had taken seven hundred Oxen, and seven thousand Sheep ; ingaging in a Covenant at the same Time, that whosoever should forsake the true Worship of the Lord should be put to Death. This they confirm'd by Oath, which God accepted, and gave them Rest.

Affairs going on thus successfully in *Judab*, considerable Changes happen'd among the *Israelites* : For *Jeroboam* did not long survive the Defeat *Abiam* gave him, but died in the first or second Year of *Asa's* Reign, leaving his Son *Nadab*, who succeeded him both in his Kingdom and his Sins : He having scarce compleated two Years, was slain by *Baasha* at the Siege of *Gibbethon*, a Town belonging to the Tribe of *Dan*, but then in Possession of the *Philistines*. *Baasha* thus possess'd of the *Israelitish* Throne, to secure himself, makes it his chief Business to extirpate *Jeroboam's* Family, which he soon perform'd, not leaving one alive, as the Prophet *Abijah* had foretold to *Jeroboam's* Wife. And tho' *Jeroboam's* Idolatry was the Cause of his Ruin, yet *Baasha* in that imitates him ; and, to prevent a total Defection of his Subjects, who from all Quarters of *Israel* revolt to *Asa* upon the Reformation he had begun in *Judab*, with an armed Force went and built *Ramah*, and fortify'd it, keeping a good Garrison in it, to prevent the *Israelites* running over to *Judab*.

*Asa* having hitherto obey'd the Lord, and made a thorough Reformation in his Kingdom, at last makes a fatal false Step ; for not thinking himself strong enough to encounter *Baasha*, instead of applying to God, as he had done in former Distresses, he sacrilegiously takes all the Silver and Gold that was in the Temple, and in his own Exchequer, and sends it for a Present to *Benhadad* King of *Syria*, requesting his Assistance against *Baasha*. *Benhadad*, tempted with so rich a Present, immediately attacks several Cities of *Israel* with such Success, that *Baasha* was forc'd to quit his new Design

of fortifying his Frontiers toward *Judah*, to defend the other Parts of his Kingdom ; of which *Asa* taking Advantage, he marches to *Ramah*, which he demolishes, and with the Materials of it builds two Cities in his own Dominions, called *Geba* and *Mizpah*. But whilst he was busied in securing himself by his own Politicks, without any Regard to the Providence of God, which had hitherto supported him, the Lord sent *Hanani* the Prophet to him, who putting him in mind of the many and great Deliverances he had received from the Mercy of God, and reproaching him with his Diffidence in applying to the King of *Syria*, instead of God, he tells him, the rest of his Reign shall be spent in War. *Asa*, who had hitherto been attended with a constant Series of Success, could not bear this Reproof ; and, to be reveng'd of the Prophet, puts him in Prison.

About the same Time *Jebu*, the Son of this *Hanani* the Prophet, was sent by the Lord to *Baasha*, upon the same Errand, but with a severer Doom. For after having reproach'd him with the Sin of Idolatry, and following the Steps of *Jeroboam*, he told him the Lord would cut off him and his Posterity.

(n) *Baasha* dying in the Six and twentieth Year of King *Asa*, his Son *Elah* succeeded him ; who being an  
impious

(n) *Baasha*. Here the Series of History grows intricate ; and it has puzzled the greatest Wits to reconcile the Difficulty. *Scaliger* follows the Series of the Kings of *Judah* according to the Time mention'd in the Holy Scriptures, without any Regard to the comparing of it with the Reigns of the Kings of *Israel*. It's probable that *Baasha* did not live long after *Jebu* the Prophet had denounc'd the Judgment against him. He is said to have slept with his Fathers, and *Elah* his Son to have succeeded him in the Six and Twentieth Year of *Asa* King of *Judah*, 1 *Kings* 16. 6, and 8. Yet *Baasha*'s Expedition against *Asa*, in order to build *Ramah*, is said to be in the Six and thirtieth Year of the Reign of *Asa*, 2 *Chron.* 16. 1. *Junius*

and *Tremellius*, to reconcile this Difference, would have that Six and thirtieth Year to relate, not to *Asa*'s Reign, but to the Date of the Kingdom of *Judah*, from the Division of the Kingdom of *Israel*, at *Rehoboam*'s coming to the Crown, and to be but the fourteenth Year of the Reign of *Asa*. But that cannot be, since this Expedition of *Baasha*, for the Building of *Ramah*, was some Time after *Asa* had defeated the King of *Ethiopia* ; for the Prophet *Hanani* reproach'd *Asa* for forgetting the Deliverance God had given him from that King, when he desired Help of *Benhadad* King of *Syria* against *Baasha*. And yet the Defeat of the *Ethiopians*, or at least the Covenant for Reformation, which *Judah* thereupon entered



impious and debauch'd Prince, was, in the second Year of his Reign, assassinated, as he was carousing in his Steward's House, by *Zimri*, Captain of Part of his Cavalry ; who usurp'd the Kingdom, and extirpated *Baasha's* Family, not sparing any of his Kindred or Friends. At this Time the Army was incamp'd before *Gibbethon*, which was in the Possession of the *Philistines* ; and the News of *Zimri's* Conspiracy and *Elab's* Death being brought to the Camp, the Army proclaim'd *Omri*, the General, King ; who raising the Siege of *Gibbethon*, march'd directly to *Tirzah*, the Royal City, and there besieged *Zimri* ; who, not able to defend the Place, and despairing of Succour, retir'd to the Palace, and burnt both it and himself.

*Zimri* having thus put an End to his short Reign (which lasted but seven Days) the People of *Israel* were divided, some following *Tibni* the Son of *Ginatb* to make him King, and others adhering to (o) *Omri*, who in Time prevailed, and reigned ; but in Wickedness outdid all his Predecessors, making Laws to bind the People to imitate him, which were afterwards called *Omri's* (p) Statutes. There is nothing memorable of him, besides his buying the Hill *Samaria* of *Shemer* for two Talents of Silver, on which Hill he built the City, which from *Shemer* he called *Samaria*, and was afterwards the Metropolis of the *Israelitish* Kingdom.

*Ahab*

tered into, is expressly placed in the third Month of the fifteenth Year of King *Asa's* Reign. So that that Six and thirtieth Year, in which *Baasha* is said to go up to build *Ramab* (and which seems to have been a good while after the Reformation Covenant, made in *Asa's* fifteenth Year) can by no good Computation be made to be the fourteenth Year of *Asa's* Reign. In short, the Occasion of this Difference must proceed from the Mistake of some Transcriber, which alone can reconcile it, as is the Case in many other Places.

(o) *Omri*. He is said to have begun his Reign over *Israel* in the One and thirtieth Year of *Asa* King of *Judab*, and to have reigned twelve Years ; and his Son *Ahab* to have succeeded him in the Eight and thirtieth Year of *Asa* ; which cannot be, unless *Omri's* twelve Years be computed from *Elab's* Death, and take in the Time, wherein *Tibni* and *Omri* were Competitors for the Crown, which is supposed to have been four Years. Which Way of Reckoning will come near the Matter.

(p) *Statutes*. See *Micah* 6. 16.

I. KINGS CHAP. XVI.  
Zimri burns himself in the kings house.



I. KINGS 16. Verse 18. <sup>2</sup> Vp. 96.

*When Zimri saw that his city was taken that  
he went into his palace of his kings house and  
burnt his kings house over him w<sup>th</sup> fire & died;*



# I KINGS CHAP. XVII.

20

Elijah is fed by the Ravens.



I KINGS 17. Verse 6. <sup>2V.p.97.</sup>

*And the ravens brought him bread  
& flesh in y morning, & bread & flesh in  
y evening, and he drank of the brook.*

*Abab* succeeded his Father *Omri* in the eight and thirtieth Year of *Afa* King of *Judah*. He reigned two and twenty Years over *Israel* in *Samaria*, and did exceed all his Predecessors in Wickedness. For he not only walked in the Sins of *Jeroboam*; but, to aggravate his Crimes, married *Jezabel* the Daughter of *Eth-baal* King of *Zidon*; by which he introduc'd all Manner of Idolatry among the *Israelites*; building a Temple for *Baal* in *Samaria*, and erecting an Altar there, he served *Baal* and worshipped him, and made a Grove for Idols. These Abominations provok'd the Lord to send *Elijah* the *Tishbite* to him to denounce a Judgment against *Israel*; telling him, that for (q) three Years there should be no Rain nor Dew upon his Country. *Elijah* having deliver'd his Message by God's Order, retires out of the Reach of the Famine, (which upon this Drought must issue) and the incensed King, to the Brook *Cherith*, where the Prophet is fed Morning and Evening with Bread and Flesh by Ravens; but the Brook drying, he removes by God's Appointment to a Widow Woman at *Sarepta*, a Town belonging to the *Zidonians*: Where he was no sooner come, but he met the Widow at the Entrance of the Place gathering Sticks, of whom he desir'd a Draught of Water, which she readily went to fetch, but as she was going, he desir'd her to bring him a Morfel of Bread. The Widow told him, she had but a small Quantity of Flower, and a little Oil, and was come out of the Town to pick up some Sticks, to bake that Flower, that she and her Son might eat their last Meal. *Elijah* bid her not fear, but make him a little Cake, and bake it on the Embers, and afterwards make for her self and Son, assuring her, that the Flower and Oil should not fail, till God should send Rain upon the Earth. The poor Woman made no Dispute, but did as he bid her; and she and her Family liv'd upon this little Store many Days.

During

(q) *Three, &c.* That is, three Years and six Months; for so, both our Savi-

our in St. *Luke* 4. 25. and the Apostle St. *James* 5. 17. reckon the Time.



During *Elijah's* Stay at this Woman's House, her Son fell sick and died, whom the Prophet miraculously brought to Life again; which convinc'd the Woman that he was a Prophet.

The Drought continued, as *Elijah* had foretold, which occasion'd a great Famine; the third Year the Lord commanded *Elijah* to appear before *Ahab*, for he told him he would send Rain; whereupon *Elijah* set forward. At this Time *Ahab* and his Steward *Obadiab* (who was a Man that fear'd the Lord, and shew'd it in saving a hundred Prophets, whom *Jezebel* would have murder'd) dividing the Land between them, went two several Ways to seek for Grass to preserve the Mules and Horses. Providence so order'd it, that *Obadiab* met *Elijah*, and knowing him, did him Reverence, and with Joy said, "Art thou my Lord *Elijah*?" He reply'd, "I am: " Now therefore go tell thy Lord, that *Elijah* is here." *Obadiab* having regard to *Elijah's* Safety, and unwilling to deliver him up to *Ahab*, who had caused Search to be made for him; and besides, being afraid, that when he should have given an Account of him, he might vanish, and then the King, inrag'd that he could not find the Prophet, might put him to Death, would have excus'd himself from going on that Errand: But *Elijah* assuring him, that he would appear the same Day before *Ahab*, he went and told him; who immediately came out to meet *Elijah*, and instead of saluting him, upbraided him with troubling *Israel*. *Elijah* answer'd, that not he, but *Ahab* and his Family had troubled *Israel*; and that the Calamity they had suffer'd had befallen them for having forsaken the Law of the Lord, and following *Baal*. " Now therefore, says he, to make it appear, Who has troubled *Israel*, assemble the People of " *Israel* at Mount *Carmel*, and bring thither the four hundred and fifty Prophets of *Baal*, and the four hundred " Prophets of the Groves, whom *Jezebel* feeds at her " Table." When they were all assembled, *Elijah* propos'd to *Baal's* Priests to have two Bullocks brought, that they should lay one of them upon Wood, without putting

I. KINGS CHAP. XVIII.  
Obadiah feeds a hundred Prophets.



I. KINGS 18. Verse 4. <sup>21. p. 98.</sup>

*For it was so, when Jezebel cut off the prophets of y<sup>e</sup> LORD, that Obadiah took an hundred prophets, & hid them. &c.*



I. KINGS CHAP. XVIII. 22  
 Fire from heaven consumes Eljahs sacrifice.



I. KINGS 18. Verse 37. 2Kp.99.

*Hear me, O Lord, hear me, that this people  
 may know that thou art the Lord God —  
 Then the fire of the Lord fell, & consumed  
 (etc)*

putting any Fire under it; and that he would do the like by his; that they should then call upon their Gods, and he would call upon the Name of the Lord; and that the Deity, which should make it appear he had heard their Prayers, by consuming the Sacrifice with Fire, should be own'd as God. This they agreed to, and *Baal's* Priests call'd upon their God till Noon, but to no Purpose. Then *Elijah*, out of a holy Indignation, began to mock them, saying, "Cry louder yet, perhaps your  
" God *Baal* is talking to some Body, or on a Journey,  
" or perhaps he is asleep, and wants to be waked." These false Priests, hoping still for an Answer from their God, cried yet louder; and, finding that did not do, (r) cut themselves with Knives and Lancets, till the Blood came.

*Elijah*, having allowed them sufficient Time, invited the People to draw near him, and taking twelve Stones, according to the Number of the Tribes, he repair'd the Altar of the Lord, which had been broken down, he laid the Bullock on the Wood, and pour'd Water on the Sacrifice, the Wood and the Altar, three Times, to shew there was no Collusion by concealing any Fire, and to render the expected Miracle more conspicuous and incontestable. All Things being thus disposed, and the Time of offering the Evening Sacrifice being come, *Elijah* drew near to the Altar, and said, " Lord God of  
" *Abraham, Isaac* and *Jacob*, shew this Day, that thou  
" art the God of *Israel*, that I am thy Servant, and that  
" it is by thy Command that I have done this Thing.  
" Hear me, O Lord, hear me, that these People may  
" understand, that thou art the Lord God, and that  
" their Hearts may be converted from their Idols unto  
" Thee." He had no sooner done speaking, but the Fire of the Lord fell, and consumed not only the Burnt-Offer-

(r) Cut, &c. This was the Manner of the Heathens anciently by which they express'd extreme Sorrow, which

God had positively forbidden his People to imitate, *Levit.* 19. 28. and *Deut.* 14. 1.



Offering, but the Wood and Stones, the very Dust, and the Water in the Trench about the Altar. The People seeing this Miracle, in Admiration and Acknowledgment of it fell on their Faces, and own'd, that the God of *Elijah* was the true God. Upon this *Elijah* order'd them to secure the Priests of *Baal*, and causing them to be brought to the Brook *Kishon*, had them all put to Death.

*Elijah* having thus convinc'd the People of the omnipotent Power of the Lord, and done Execution on the false Priests, advis'd *Ahab* to eat and drink without fear of wasting his Provisions, for there was Rain coming, which would soon produce more. Then going up to Mount *Carmel*, he bid his Servant go and look towards the Sea; the Servant went seven Times, and the seventh he brought him back Word that he saw a very little Cloud rise out of the Sea like a Man's Hand. Upon which he bid him go to *Ahab*, and advise him to get ready his Chariot, and haste home, lest he should be taken in the Rain. *Ahab* perceiving the Sky over-cast, makes the best of his Way to *Jezreel*; and *Elijah* having girded his Vest about him, ran before *Ahab*; who immediately related to *Jezabel* his Queen all that *Elijah* had done, and particularly how he had occasion'd the Death of the Prophets. This so irrag'd *Jezabel*, that she protested by her Gods, *Elijah* should not survive them longer than the next Day. He hearing this, takes the Hint, and withdraws out of *Ahab's* Dominions to *Beerseba* in *Judah*; where leaving his Servant he went two Days Journey into the Wilderness, and being weary, he sat down at the Foot of a Juniper-Tree, and wishing to die, he fell asleep. He had not long slept, but an Angel waked him, bidding him rise and eat. Whereupon awaking, he found a Cake of Bread, and a Pot of Water; of which having eaten and drank, he laid himself down to sleep again: But the Angel soon waked him, and bid him eat again, for he had a long Journey to take. He did accordingly, and went through the Strength  
of

I. KINGS CHAP. XIX.  
Elijah comforted by an Angel.

23



I. KINGS 19. Verse 5. <sup>2Kp.100.</sup>

*& but as he lay and slept under a juniper tree, Behold then an angel touched him, and said unto him, & rise and eat.*



## Book VI. *of the* HOLY BIBLE. 101

of that Meat (s) forty Days and forty Nights to *Horeb* the Mount of God. There it was the Lord appeared to him, and having by several Emblems of the Wind rending the Rocks, the Earthquake and the Fire, made him sensible of his Power, he dismiss'd him to go and anoint *Hazael* King of *Syria*, *Jehu* King of *Israel*, and *Elisha* to be Prophet in his own Room; assuring him he had reserv'd to himself seven thousand Men in *Israel*, who had not paid Adoration to *Baal*.

*Elijah* on his way met *Elisha* at Plough; and as he passed by him, he threw his (t) Mantle upon him. *Elisha*, who knew the Meaning of this, followed *Elijah*, and desired that he might take his Leave of his Parents. But *Elijah* giving him a short Answer, said, "Go, re-  
turn, knowest thou what I have done to thee?" Thereupon *Elisha* turning back from him in haste slew two of the Oxen and dressed them, and distributing them among the People, took his Leave, and followed *Elijah*.

Affairs going on thus in *Israel*, *Asa*, King of *Judah*, having reign'd nine and thirty Years, was very much distemper'd both in Mind and Body; for he left off seeking to the Lord, as he used to do in Distress; and being very much afflicted with a Disease in his Feet (probably the Gout) he never apply'd himself to God, but confided wholly in his Physicians; under which Distemper having languish'd about three Years, he died in the one and fortieth Year of his Reign, and was buried in his own Sepulchre.

*Jehoshaphat* being five and thirty Years old, succeeded his Father King *Asa* in the Kingdom of *Judah*, in the fourth

(s) *Forty*. Not that it was forty Days Journey from *Beerseba* to Mount *Horeb* (it being not above four or five Days) but *Elisha* must, thro' Fear of being apprehended by *Jezabel*, who had vowed his Death, wander out of the Way; and so made it forty Days before he arrived at *Horeb*.

(t) *Mantle*. This was the Ceremony,

by which *Elisha* was instituted the Companion and Successor of *Elijah*. Which Ceremony was in Use long before, and after, in other Cases; as in that of *Boaz* when he took *Ruth*, chap. 3. ver. 9. *Spread thy Vest or Mantle over thy Servant*; and in that of *Ezekiel* 16. 8. *I spread my Cloak over thee*.

fourth Year of *Abab* King of *Israel*. At his Entrance to the Government he fortified his Frontiers, and God blessed him, because he walked in the (v) first Ways of his Father, which so indear'd him to his People, that they brought him Presents from all Parts of his Dominions, by which he grew very rich. The first Expressions of his Zeal for God's Service, were the Extirpation of those *Sodomites* which remain'd in his Father *Asa's* Reign, and Destruction of the idolatrous high Places and Groves in *Judab*. In the third Year of his Reign he sent to several of his Princes to entertain *Levites* and Priests in the Cities of *Judab*; and, to establish the true Religion among them, he commanded them to take the Book of the Law; and teach the People throughout all *Judab*. This good Work God so encourag'd, that he struck the neighbouring Nations with such Terror, that the *Philistines* brought Presents of Silver to *Jehoshaphat*, and the *Arabians* Flocks, in Token of Homage. Nor was he less potent in Arms than Wealth, for he had a standing Army of above eleven hundred thousand Men; besides those in Garrisons.

Whilst good *Jehoshaphat* was thus ordering the Affairs of his Kingdom, *Benbadad*, King of *Syria*, invades *Abab* King of *Israel* with a vast Army, and sends an insolent Message, demanding an intire Surrender of all his Treasure, Wives and Children. *Abab* at first was frightened into a poor Submission, which was far from pacifying the arrogant *Syrian*; who repeating his insolent Demand, *Abab* took Heart, and consulting his People, they advis'd him not to consent. *Benbadad* inrag'd at this, swore a Revenge, and immediately attack'd the City, think-

(v) *First*. &c. In 2 *Chron.* 17. 3. we read, *in the first Ways of his Father David*. But it may be question'd, whether *David* be not slip't in here, by the Fault of Transcribers, in the Place of *Asa*: For in 1 *Kings* 22. 43. and in 2 *Chron.* 20. 32. *Asa* is named,

not *David*; and it is certain, *Asa's* first Days were better than his last. But if we read it as here, *in the first Ways of his Father David*; we must understand it of *David's* Ways, before he transgressed in the Case of *Bathsheba* and *Uriah*.



thinking to carry it by Storm. But God, in compassion to *Israel*, and provok'd by the Insults of the haughty Syrian King, sent a Prophet to *Abab* to assure him of Victory. *Abab* knowing he had but a small Force, consisting of but seven thousand two hundred and thirty two Men, and doubtful of Success against so great an Army of the Enemy, ask'd the Prophet by whom he should gain the Victory? The Prophet reply'd, By the young Men, Servants to the Princes of *Israel*. *Abab* then numbering them, found them to be two hundred thirty two Men; who, upon the Signal given, sallied out of the City at Noon-Day, and surpriz'd the *Syrians*. The King with two and thirty Princes that assisted him were drinking in their Tents as secure of Victory; and when the News of the Sally was brought him, he commanded that they should bring them alive before him. But they that made the Sally, followed by the rest of the little Army, fell in so furiously with the *Syrians*, that they immediately routed them, *Benbadad* their King with Difficulty escaping with the Horse.

*Abab* returning to the City loaden with the Spoils of the Enemy, the Prophet came and warn'd him to provide for his Defence, against next Year; for then, he told him, the *Syrians* would return again: Which accordingly fell out; for the *Syrians*, to take off the Disgrace of their being defeated by so small an Army of the *Israelites*, told their King (w) That the Gods of the *Israelites* were Gods of the Hills, and they fighting them in the Hill-Country, they were too strong for them; and therefore advis'd him to let them fight in the Champain Country, and they did not doubt of beating them. The King of *Syria* accordingly took their Advice, and having rais'd an Army equal in Number to that which was defeated the Year before, returned to fight the *Israelites* with full Assurance of Victory.

*Abab*, by the Advice of the Prophet, was prepar'd to receive the Enemy, and upon their Appearance on his Front

(w) That. See 1 Kings 20. 22.

Frontiers march'd out with a Resolution to give them Battle, the Prophet having assur'd him of Victory. The two Armies having stood facing each other seven Days successively, at last engag'd, and *Israel* with a Force very much inferior to the *Syrians*, soon routed them, killing upon the Spot an hundred thousand Men; the rest flying to *Aphbek*, got into that City, where, instead of Safety, seven and twenty thousand of them found their Fate, being crush'd to Death by the falling down of the Wall upon them. *Benbadad*, among the rest, fled to *Aphbek* and hid himself; but his Servants seeing no Security in that Place from their victorious Enemy, persuaded him to let them throw themselves at the King of *Israel*'s Feet, for, said they, the Kings of *Israel* are merciful Princes. *Benbadad* consents, and they putting on Sackcloth, and Ropes about their Necks, went and presented themselves before *Ahab* in that suppliant Posture, and beg'd Mercy for their King and themselves. *Ahab*, as overjoy'd at this News, melts into a Tenderness (which afterwards cost him dear) and kindly inquiring after *Benbadad*'s Welfare, calls him his Brother. The Soldiers readily catch hold of this kind Expression and repeat it, saying, Thy Brother *Benbadad*. Whereupon, *Ahab* bid them conduct their Master to him. *Benbadad* thus unexpectedly preserv'd, came to *Ahab*, who very affectionately receives him, and takes him into his Chariot with him; where the overjoyed *Benbadad* promises to restore all the Places he or his Father had taken from *Ahab* and his Predecessors. *Ahab* approving of these Conditions, made a League with *Benbadad* and set him at Liberty.

*Ahab* making no better Use of this Advantage he had over the King of *Syria*, receives a severe Check from God, who sent a Prophet to him with this Message; “ Since thou hast suffer'd the Man to escape, whom I appointed to utter Destruction, thy Life shall go for his Life; and thy People for his People.” *Ahab*, instead of humbling himself at the Denouncing of this heavy Sentence, or shewing any penitent Sorrow for his Fault,



# I. KINGS CHAP. XX.

Elijah reproves Ahab.

25



I. KINGS 21. Verse 20. <sup>2V.p.105.</sup>

*I had I that said unto Elijah, hast thou found me, O mine enemy? he answered, I have found thee, etc.*

retir'd to his Place fullen and displeas'd ; and soon after adds to his former Guilt, by casting a greedy Eye on *Naboth* the *Jezreelite's* Vineyard ; which, he thought, lay conveniently near his own Garden ; and offer'd *Naboth* any other Piece of Land, as an Equivalent for it, or the Value of it in Money. *Naboth* had no Reason to refuse so fair a Proposal, had it not been for the express Command of the (x) Law, of which *Naboth* was a conscientious Professor, and which forbade the Children of *Israel* to sell their Inheritances ; which *Naboth* pleaded as an Excuse to *Abab*. This Disappointment, though a Trifle in it self to so great a Prince, so affected *Abab*, that in a sudden Fit he took his Bed, and would not eat his Victuals. *Jezebel* his Wife understanding the Cause of his Disquiet, reproaches him with Pusillanimity, who being a King, would not exert his Power to gratify himself. Then to cheer him up, she bid him be merry for she had an Expedient to put him in Possession of the Vineyard. The Queen was not long in putting her wicked Purpose in Execution ; for writing Letters in the King's Name, and sealing them with the Royal Signet, she sent them to the Elders of *Jezreel*, commanding them to proclaim a Fast, and to procure two false Witnesses to depose, that *Naboth* blasphemed God and the King, and to stone him to Death. This was accordingly executed, and that there might be none to lay claim to *Naboth's* Inheritance, they stoned his (y) Sons. Upon this *Abab* takes Possession of *Naboth's* Vineyard ; but immediately came the Prophet *Elijah* by God's express Command, to declare, that since he had in so wicked a Manner kill'd *Naboth*, and seized his Vineyard, in the same Place where Dogs had licked *Naboth's* Blood, should Dogs lick the Blood of *Abab* ; and that he and his Race should perish.

*Abab* terrified with this dreadful, but just Doom, rent his Clothes, and putting on Sackcloth, humbled himself

(x) Law. See *Levit.* 25. 23. and *Numb* 36. 7, &c.

(y) Sons. See *2 Kings* 9. 26.



self before the Lord ; who in respect to his Repentance told *Elijah* ; that the Evils he had threatned to *Abab's* House should not happen during his Reign, but in his Son's. And that *Jezebel*, the wicked Contriver of this Mischief might not go unpunish'd, the Prophet pronounc'd her Sentence, which was, That Dogs should eat her by the Wall of *Jezreel*.

*Abab's* Humiliation might probably be the Inducement to cause *Jehoshaphat*, King of *Judah*, to make a League with *Abab* ; which was soon after strengthen'd by an Alliance between the two Families, for *Jehoshaphat* (z) married his Son and Heir to *Abab's* Daughter. This unhappy League and Alliance soon after occasion'd an Interview between the two Kings, *Jehoshaphat* going to *Samaria* to visit *Abab*, who entertains him and his Friends very splendidly ; and, improving this Opportunity to the best Advantage, invites *Jehoshaphat* to go with him to the Siege of *Ramoth-Gilead*, then in Possession of the *Syrians*. *Jehoshaphat* unwarily consented, and promises to assist him ; but recollecting himself, he would not undertake any Thing in this Affair, without the Approbation of the Lord. *Abab* thereupon assembled his Prophets (Prophets of the Groves) and put the Question to them ; who unanimously answer'd, " Go up, for the Lord will deliver the Place into thy Hands." *Jehoshaphat* not satisfy'd with what these false Prophets reported, asked *Abab* if there were not a Prophet of the Lord near, that they might inquire by him ? *Abab* told him there was one, but that he never prophesied good of him. But *Jehoshaphat* desiring to have him produced, *Abab* unwilling to disoblige him, sent for the Prophet *Micajah* ; who charging *Abab's* Prophets with Falshood, foretold that the Enterprize would be fatal to *Israel*, and advis'd the two Kings to desist. *Abab* refusing to give Credit to *Micajah's* Words, order'd him to be secur'd in Prison till his Return, and being resolv'd to give the *Syrians* Battle, he

(z) Married. See 2 Chron. 21. 6. and 2 Kings 8. 18.

he marches towards them, Tho' *Jehoshaphat* had heard all that passed, and could not but know *Micajah* to be a true Prophet, yet having ingaged himself with *Abab*, he bore him Company to *Ramoth-Gilead*. And now being in Sight of the Enemy, *Abab* began to cool, and recollecting *Micajah's* Prophecy, he thought to frustrate it by a Project of his own; for disguising himself he fought in his Chariot like one of his Captains, but he advised *Jehoshaphat* to fight in his Robes. The King of *Syria* had commanded his Officers to make all their Efforts against the King of *Israel*, who being disguised, the *Syrian* Officers not knowing him, took *Jehoshaphat* for him, and pressed him very hard; but perceiving it was not *Abab*, they left him. *Jehoshaphat* escaped this Time; but *Abab's* politick Expedient did him no Service, for he was mortally wounded by a random Arrow: Notwithstanding which, the Action growing hotter, he was held up in his Chariot, to encourage his Soldiers; but about Sun-set he died, and the Retreat was sounded. *Abab* thus dead was convey'd to *Samaria*, and buried there: But that the Prophecy of *Elijah* might not go unfulfilled, his Chariot being stained by the Flux of Blood from his Wound, it was washed in the Pool of *Samaria*, where the Dogs licked up his Blood, as had been foretold.

As for *Jehoshaphat*, though he escaped without Hurt in the Battle, yet the Lord was angry with him, and sent the Prophet *Jehu* to meet him upon his return to *Jerusalem*, and chide him for assisting the Enemies of the Lord: But, not to deject him too much, told him he was acceptable to God, because he had taken away the Idolatrous Groves, and prepared his Heart to serve him. This gentle Reproof had so good an Effect upon pious *Jehoshaphat*, that he purged his Kingdom throughout, himself going in Person from *Beersheba* to Mount *Ephraim*, and brought the People back to the Worship of the Lord. After this he settled the Legislature of his Kingdom, and reducing all Matters, public and private, under an exact Oeconomy, he told them, that if they did their Duty, the Lord would be with them. Which *Jehoshaphat* soon



found experimentally true; for the *Moabites* and *Ammonites*, with their Confederates, came with a vast Army, and invaded *Judah*, which put *Jehoshaphat* into a great Fright. This pious Prince distrusting his own Strength, immediately applies himself to God; and proclaiming a Fast, the People assembled all the Cities of *Judah* to *Jerusalem*, to ask Help. Then *Jehoshaphat*, in the Name of all the People, addressed himself in (a) Prayer to the Lord, standing before the Congregation in the Temple. To whom God was pleased by his Servant *Jehaziel*, the *Levite*, to give a gracious Answer, and assure them of Success the next Day. Upon which, the whole Congregation having worshipped the Lord, and the *Levites* praised him with a loud Voice, they marched out early the next Morning to the Wilderness of *Tekoa*; where making a Halt, *Jehoshaphat* in a short but pathetick Speech, presses them to the Service of the Lord, assuring them, that if they would believe him and his Prophets, they should prosper. Then the King appointed Singers, who were to march at the Head of the Army, and to sing, "Praise the Lord, for his Mercy endureth for ever." This *Chorus* was to be the Signal; for as they began to sing, it pleased the Lord so to confound and infatuate the Ambuscades of the Enemy, that they fell upon one another through Mistake, the *Ammonites*, *Moabites*, and People of Mount *Seir*, killing and destroying those that opposed them, and afterwards themselves; so that here was a Victory gained without *Judah's* drawing a Sword; for when *Jehoshaphat* came with his Army where the Enemy lay, he found nothing but dead Bodies; and the Spoil was so great, that it was more than they could carry off. Three Days they were in gathering it, and on the fourth, meeting in the Valley, they gave thanks to God for this Deliverance. From which Act the Place was call'd the *Valley of Blessing*,

*Jehoshaphat* enters *Jerusalem* in Triumph with his victorious Troops, and is received with the utmost Expressions

(a) Prayer. See 2 Chron. 20, 6.

sions of Joy by his People, who see the Hand of God apparent in this Defeat of their Enemies; which indeed being so manifest, it struck such Terror into the neighbouring Nations, that *Jehoshaphat* enjoyed an uninterrupted Peace all the rest of his Reign.

*Abab* being dead, his Son *Abaziah* succeeded him, who inherited all his Father's Vices, as well as his Kingdom. With this wicked Prince good *Jehoshaphat* is drawn into Confederacy; they agreeing to fit out a Fleet between them to fetch Gold from *Ophir*. But God not approving of this Enterprize, it came to nothing; for the Ships were lost in the Harbour. *Abaziah*, in the second Year of his Reign, received a Hurt by a Fall through a (b) Lattels in his upper Room; whereupon he sent Messengers to inquire of *Baal-zebub*, the God of *Ekron*, whether he should recover of his Hurt, or not. This so provoked the Lord that he sent *Elijah* to meet the Messengers, and said to them; "Is there no God in *Israel*, that you go to consult (c) *Baal-zebub*, the God of *Ekron*? Tell your Master, the Lord saith he shall not recover of this Distemper, but shall surely die." The Messengers go no further but return with that Account to *Abaziah*, who, by the Description they gave of the Man they met, knew it must be *Elijah*. Whereupon he dispatches away a Captain with fifty Men to fetch *Elijah*. The Captain approaching him, who sat on the Top of a Hill, said to him, "Man of God come down." To whom *Elijah* answered, "If I am a Man of God, let Fire come from Heaven, and destroy thee and thy fifty Men." Immediately Fire fell from Heaven, and consumed the Captain and his Men. The same happened to another Captain

(b) *Lattels*. That is, through the latticed or chequer'd Window of the Latticement: For in *Israhel* the upper Chamber was the Roof of the House, where they used to walk, sup, and accp. And this being built round with a Latticement, as the Law requir'd, *Deut.* 22. 8. to prevent any one's falling, it must be supposed that this chequer'd Window

gave Way, and *Abaziah* fell through it.

(c) *Baal-zebub*. He is called the God of *Ener*, because he was wont to be invoked by the People of *Ekron* to drive away the Enes, with which that Country was much infested, being very hot and moist, and near the Sea.



Captain and fifty Men: But the third Captain, dreading the Fate of his Fellows, came trembling over their Ashes, and paying a most profound Respect to the Prophet, begged his Life and his Soldiers. Whilst the Captain was interceding for himself and his People, the Lord hinted to *Elijah* to go with the Captain to *Abaziah*, and fear not. To whom he delivered this Message: "Thus saith the Lord, Since thou hast sent Messengers to inquire of *Baal-zebub*, as if there were no God in *Israel*, thou shalt not come down from off that Bed on which thou liest, but shalt surely die." Which soon happen'd; for he died in the Beginning of the second Year of his Reign, and was succeeded by his Brother *Jehoram*.

And now the Time being nigh at Hand that *Elijah* was to be translated to Heaven, he went to *Gilgal*, taking *Elisha*, who was to be his Successor in the prophetick Office, with him: From thence they went to *Bethel*, from *Bethel* to (d) *Jericho*, and from *Jericho* to the *Jordan*. In the two first Places *Elijah* would have left *Elisha* behind him; but he would not be (e) shaken off. When they were come to the River's side, *Elijah* with his Mantle divided the Waters, so that they both passed over dry-shod. Then *Elijah* asking *Elisha* what he should do for him before he parted from him; he desired (f) a double Portion of his Spirit to be dispensed on him. *Elijah* told him he asked a difficult Thing; but yet it should

(d) *Jericho*. The City was rebuilt by *Hiel* the *Bethlebite*, who according to the Word of the Lord, which above five hundred Years before he spake by *Joshua* the Son of *Nun*, *Joshua* 6. 26. laid the Foundation of it in *Abiram* his first born, and set up the Gates thereof in his younger Son *Segub*, 1 *Kings* 16. 34.

(e) *Shaken*, &c. The total Silence of any Business *Elijah* had at *Bethel* and *Jericho*, may make Way for a Conjecture, that *Elijah* knowing *Elisha* was to be his Successor, took these Journeys to try his Zeal, Faith and Constancy.

(f) *Double*. *Elisha* is here thought to have alluded to the Law for Inheritance among the *Jews*, *Deut.* 21. 17. by which he, who in Right of Primogeniture, succeeded to the Father, in the Government of the Family, enjoyed a double Part or Portion of the Goods, or Estate. And therefore since God had been pleased to adopt him to be *Elijah*'s Successor in the prophetick Ministry, he craved the Privilege of Primogeniture, a double Portion of that Spirit with which *Elijah* had been indued.

II. KINGS CHAP. II. 24  
 Elijah is carried to Heaven in a fiery chariot.



II. KINGS 2. Verse 11. 2Kp.11.

*It came to pass as they still went on & talked,  
 that behold, there appeared a chariot of fire, &  
 horses of fire, and parted them both, & hindered*



should be granted him, provided he could (g) see him when he should be taken from him, otherwise not. Whilst they were thus talking, there appeared a Chariot of Fire, and fiery Horses, which parting them asunder, *Elijah* was carried up to Heaven in a Wirlwind. *Elisha*, to let *Elijah* know he saw this, cried after him, “ My Father, “ my Father.” After which rending his Clothes to express his Sorrow, he took up *Elijah*’s Mantle, which fell from him as he ascended, and with it dividing the Waters of the *Jordan*, as *Elijah* had done before, he passed over.

*Elisha* is soon recognized as *Elijah*’s Successor by the Sons of the Prophets, who said one to another upon the Miracle of dividing the Water, “ The Spirit of *Elijah* “ doth rest upon *Elisha*.” And when they came near him, they paid him the same Respect they had done to *Elijah*. After this he went to *Jericho*; where the Inhabitants complaining that their Water was unwholesome, and their Land barren, he remedied both. Going from hence to *Bethel*, a Company of little Children scoffing at, and mocking his venerable Head, cried, “ Go up, thou Bald-head ; Go up, thou Bald-head.” The Prophet resenting this Indignity offered to his Character, cursed them in the Name of the Lord: Upon which two Bears rushed out of the Wood upon the Children, and (b) killed two and forty of them. From hence *Elisha* went by the Way of Mount *Carmel* to *Samaria*; where God soon gave him an Opportunity of exerting his prophetick Office in a miraculous Manner.

*Jehoram*

(g) See him. Implying that there must be a spiritual Vigilance in him that expects to receive a spiritual Blessing.

(b) Killed. It is not to be supposed that so severe a Judgement had been inflicted upon these little Children, had their Mocking proceeded only from childish Folly. It is therefore reasonable to conclude, that the Prophet was sensible these Children had been encouraged by their Idolatrous Parents, or others of that Place, (for *Bethel* had been, and,

for ought that appears, was then the chief Seat of Idolatry in *Israel*, where *Jeroboam* had set up one of his Calves, 1 Kings 12. 28, 29.) to deride and mock him as a Prophet of the Lord, who was zealous against their Idolatry: And the Indignity offered to him in his prophetick Capacity reflecting on the Lord, who sent him, was therefore the more exemplarily punished, that others might fear, and learn to beware.

*Jehoram* being advanced to the Throne of *Israel* by the Death of his Brother *Abaziah*, was not altogether so bad as his Father and Brother; for he removed the Idols of *Baal*, but continued to imitate the (i) Impieties of *Jeroboam*. However he begun his Reign with a just War upon the *Moabites*; the Occasion of which was this: The *Moabites*, from the Time that *David* (k) conquered them, had continued Tributaries to *Israel* till *Ahab's* Death: Upon which they refused to pay their (l) Tribute to his Son *Abaziah*, who having but a short and sickly Reign, had not reduced them. *Jehoram* makes Demand of the Tribute, of *Mesha*, King of *Moab*, who refusing to stand to the ancient Contract, *Jehoram* resolves to compel him by Force; and raising an Army, he sends to *Jehoshaphat*, King of *Judah*, to assist him in the Recovery of his Right. *Jehoshaphat* readily consents, and with their joint Forces they marched through the Wilderness of *Edom*, and took the (m) King of *Edom* with them. These three Kings taking a large Compass, to come upon the Rear of the Enemy, and surprize them, it took them up seven Days Time; in which, they being got into a scorching hot Desert, Water grew scarce with them, and they were all ready to perish. *Jehoram* concluded they must all die with Thirst, or fall into the Enemy's Hands: But good *Jehoshaphat's* Piety found out a Remedy to prevent both; for taking the two Kings with him, he went to the Prophet *Elisba*, who was angry at the Sight of *Jehoram*, and reproached him with the Idolatry of his Parents; but for the Sake of *Jehoshaphat*, the Lord

(i) *Impieties*. In worshipping the golden Calves set up by *Jeroboam*, and compelling the People to do the same; lest, if the People should go up to *Jerusalem* to worship the true God in the Temple there, they should revolt to the King of *Judah*. This was *Jeroboam's* false and wicked Policy, and continued by his Successors, till at last, for their Blindness and Obstinacy, they were all cut off.

(k) *Conquer'd*. See 2 Sam. 8. 2.

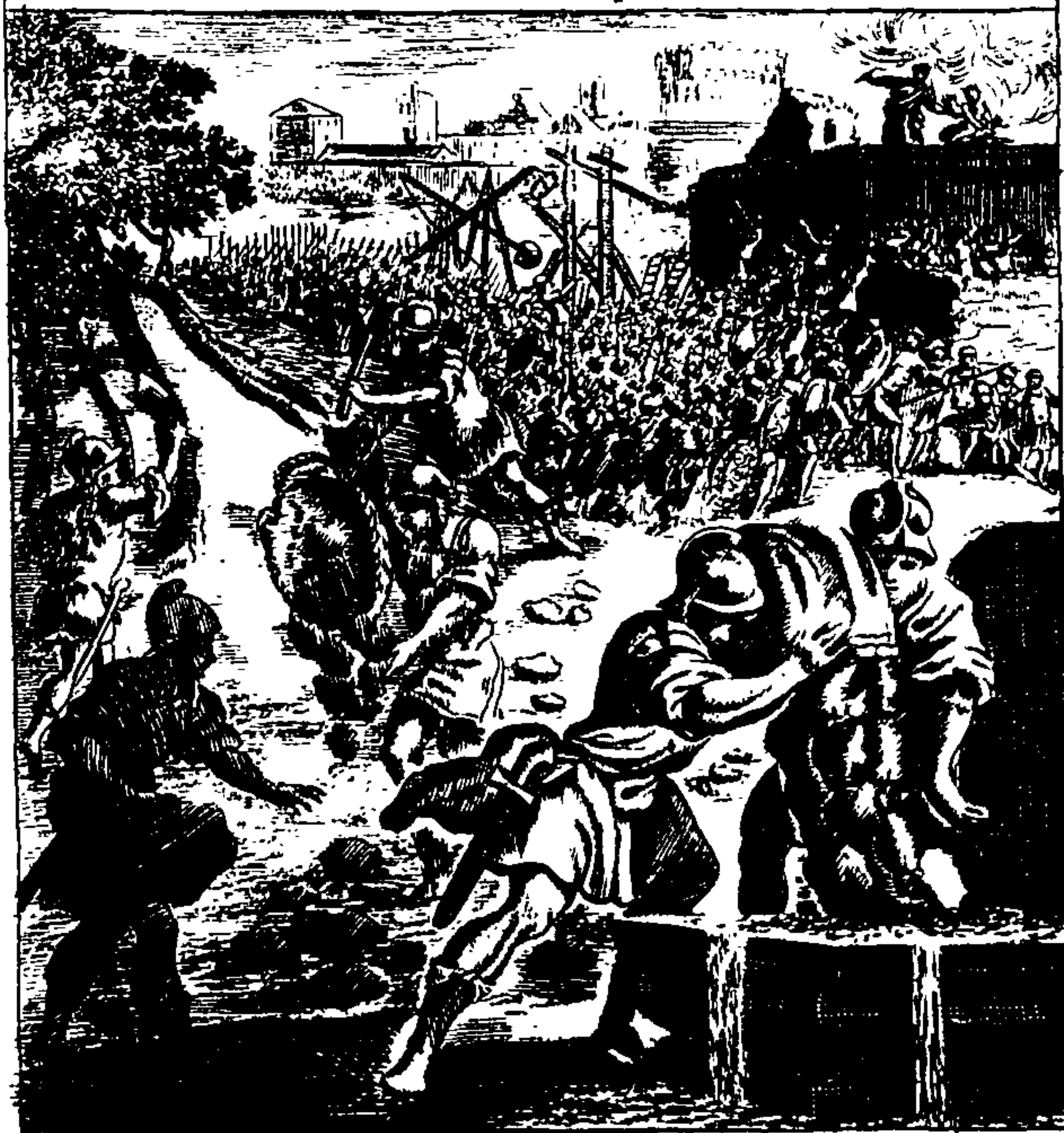
(l) *Tribute*. This was an hundred thousand Lambs, and as many Rams, with the Wool, 2 Kings 3. 4.

(m) *King*. Though he is called a King here, 2 Kings 3. 9. he was indeed but a Viceroy to *Jehoshaphat*, 1 Kings 22. 47. for *Edom* had been tributary to *Judah* ever since King *David* subdued them, 2 Sam. 8. 14. and for some Time after this continued so.



II. KINGS CHAP. III.  
Moab destroyed.

26



II. KINGS 3. Verse 25 <sup>2V.p.113.</sup>

*And they beat down the cities, & on every good piece of land cast every man his stone, and filled it, & they stopped all y nelly etc*

## II. KINGS CHAP. XIII. <sup>30</sup>

Elisha promises Victory to Joash.



II. KINGS 13. Verse <sup>2Vp.13.</sup> 17.

*And he said, Open the window east  
ward: and he opened it. Then Elisha said  
Shoot: and he shot. And he said etc.*



Lord gave them (*n*) Instructions to procure Water, and at the same Time promised them Victory over the *Moabites*. The next Morning Water came on a sudden by the Way of *Edom*; and the *Moabites*, who, upon the Invasion of the three Kings had muster'd up all their Force to oppose them, seeing the Water like Blood, (for so God had disposed it) and in a Place where they knew there never used to be Water, concluded that the three Kings had quarrelled, and their Armies had engaged, fell to plunder their Camp; but were so warmly receiv'd by the *Israelites*, that they not only kill'd many upon the Spot, but pursued them to their own Country, destroyed their fortified Places, choaked up their Springs, and ravaged where-ever they came. The King of *Moab* fled to his Capital City *Kirharaseh*, where the Confederate Armies besieged him, and employed all their Engines against it, but could not beat down the Wall. However the King of *Moab*, hopeless of maintaining the Place against so great a Force, choosing seven hundred brave Men, made a desperate Salley, intending to break through the King of *Edom's* Quarters: But being repulsed, he was forced to retreat to the City; where, in an Act of Despair and Resolution to dispute it to the last, he (*o*) sacrificed his (*p*) eldest Son upon the Wall of the City in Sight of the *Israelitish* Army, who being struck with Horror at so barbarous an Action, return'd to their own Country.

*Elisha*, having left the three Kings, return'd to *Samaria*, where a certain Widow, Relict of one of the Sons of the Prophets, complaining to him that her Husband had left her poor, and that having nothing to satisfy his Debts, the Creditors came to take her two Sons, and  
make

(*n*) *Instructions*. See 2 *Kings* 13. v. 16.

(*o*) *Sacrificed*. Supposing thereby to pacify his offended Gods, that he might have better Success afterwards.

(*p*) *Eldest*. Some think (particularly *Tremellius* and *Junius* in the Annotations on *Amos* 1. 16. in the *English*, 2. 1.) that it was not his own Son that

the King of *Moab* thus sacrificed, but the Son and Heir of the King of *Edom*, whom he had taken in the late Sally. But it seems more probable that it was his own Son, and that mentioned in *Amos*, of his burning of the Bones of the King of *Edom* into Lime, related to some other Fact and Time.

make Slaves of them. *Elisba* asked her, whether she had any Thing left in her House? She answered, Only a little Oil. *Elisba* bid her borrow what empty Vessels she could of her Neighbours, and take them Home with her; then to shut her self up with her two Sons, and from her little, but multiplied Store, to pour into the Vessels till they were full. The Widow obeyed, and the Oil increased till she had filled all the Vessels. Then with Tears of Joy returning to her Benefactor, she relates the Success; who advised her to sell so many as would pay her Debts, and to maintain her self and Family with the rest.

This Miracle is succeeded by another. *Elisba* being hospitably entertain'd at a wealthy *Shunamite's* House, and pleased with the kind Treatment and Accommodations from his civil Host, sent his Servant *Gebazi* to the *Shunamite's* Wife, to acquaint her he would gladly make her a grateful Amends for her Civility, and if she had any Request to the King or the General, he would deliver it for her. She told *Gebazi*, that she lived lovingly with her Neighbours, and had no Occasion to complain, or seek Redress for any Thing. *Gebazi* deliver'd her Answer to his Master, who asked him, what he should do for her? *Gebazi* replied, "She hath no Child, and her Husband is old." Then sending for her, he said, "About this Season, according to the Course of Life, thou shalt have a Son." She at first distrusted the Prophet; but soon after she found her self with Child. When this Child was grown up, so that he could run about, he was taken sick in the Field as he was with his Father among the Reapers; and being carried home by a Servant, he expir'd in his Mother's Arms. The afflicted Mother thus bereft of her only Child, carried him up to the Chamber where *Elisba* used to lodge, and laid him upon the Bed; then with impatient Haste and Grief she hurries away to *Carmel*, where the Prophet was, who seeing her at a Distance coming in great Haste and Disorder, no sooner heard her speak, but apprehended the Cause of her Coming, and



II. KINGS CHAP. IV.  
The Shunammite's son raised to life.

27



II. KINGS 4. Verse <sup>26. p. 115.</sup> 34.

*Elisha went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, etc.*

and sent away *Gebazi* with his own Staff, ordering him to lay it upon the Face of the Child. But the impatient Mother having told him the Occasion of her Coming, would not leave him, but importunes him to go home with her. *Elisha* consents; and going into the Chamber where the dead Child was, he prayed to the Lord, and the Child came to Life, whom he deliver'd to his overjoy'd Mother: At which she fell down at the Prophet's Feet, and bowing her self with Reverence to that Divine Power by which so great a Miracle was wrought, took up her Child, and the Prophet took his Leave of her, and went for *Gilgal*, where at that Time there happen'd to be a great Dearth. He order'd his Servant to prepare some Pottage for his Disciples, who were many in Number; and one going into the Field, thro' Mistake, instead of wholesome Herbs, gather'd his Lap full of a poisonous Plant, call'd *Colloquintida*; and shredding them into the Pot, they no sooner tasted of the Pottage, but they cried out to *Elisha* that it was Poison. The Prophet calls for some Meal to put into the Pot; upon which the Pottage became wholesome and palatable, and they did all eat without any Harm. During his Stay here in the College of the Prophets, *Elisha* miraculously fed an hundred Men with twenty Loaves of Barley, and had to spare. These Miracles encourag'd the young Prophets to address themselves to *Elisha* to have their Habitation enlarg'd, which they complained was too scanty for them; and therefore they desired Leave of him that they might go to *Jordan* to fetch Timber, and that he would accompany them. He went with them; and as they were felling Trees, one of them dropped his Ax into the River, and acquainting *Elisha* with the Loss, and shewing him where it dropp'd in, the Ax floated upon the Water, and the Man took it up.

*Elisha* returning to *Samaria*, a fresh Opportunity was offer'd of shewing the miraculous Power with which God had invested him; for *Naaman*, the King of *Syria*'s General, a Man famous for Exploits in War, and in



great Esteem with his Master, being leprous, was advised by his Friends to get Letters of Recommendation from the King of *Syria* to the King of *Israel*, to procure a Remedy from the Prophet *Elisba*. His Master consents; and the General, taking a noble Present with him, sets forward for *Samaria*; and having deliver'd the Letter to the King of *Israel*, the King suspecting it a Design to quarrel with him, cried out, "Am I a God, to kill and make alive, that this Man doth send to me to recover a Man of his Leprosy?" News of this soon reach'd *Elisba*'s Ear, who sent this Message to the King, "Let the Leper come to me, and he shall know that there is a Prophet in *Israel*." The King referring *Naaman* to the Prophet, with all his stately Equipage he went to *Elisba*'s House, who, without Ceremony, sends his Servant to him, and bid him go and wash himself seven times in the *Jordan*, and his Flesh should come again. The haughty *Syrian*, who expected great Formalities from the Prophet, and that by some personal Act he would have perform'd the Cure, began to storm at this Contempt, and went away in a Rage: But upon better Advice he obey'd the Prophet's Direction, and having dipped himself in the *Jordan* seven times, his Flesh came again like that of a young Child. Then returning to *Elisba*, he acknowledged there was no God in all the Earth but the God of *Israel*, and importunately pressed *Elisba* to receive a Present from him, which the Prophet refused. *Naaman*, in a grateful Sense of the Benefit he had received, protested he would never offer Sacrifice to any but the God of *Israel*, and begged two Mules Burden of (q) Earth to carry home with him; and to deprecate any Offence that might arise from his waiting on the King his Master, when he went to worship in the Temple of *Rimmon*, the God of the *Syrians*, he, addressing himself

(q) *Earth*. With which, it is supposed, he intended to build an Altar; zealously, but ignorantly, thinking either that there was some inherent Sanctity

in the Earth of that Country, or that the God of *Israel* would not be sacrificed to upon any other Earth than the Earth of *Israel*.

II. KINGS CHAP. V.  
Naaman cleansed.

28



II. KINGS 5. Verse 14. <sup>2Kp. 116.</sup>

*Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God.*



felt to the Prophet, said, “ (r) The Lord pardon thy  
 “ Servant, that when my Master goeth into the House  
 “ of *Rimmon*, and he leaning on my Hand, I bow my  
 “ self in the House of *Rimmon*, the Lord pardon thy  
 “ Servant in this Thing.” To this the Prophet gave  
 him no other Answer, but, “ Go in Peace.”

*Elisha* having thus dismissed the Syrian General, *Gebazi* thinking it unreasonable that so potent and wealthy a Person should go off without paying any Thing for so great a Benefit, resolves to get something for himself, though his Master *Elisha* had refused the Presents: Therefore unknown to any Body, as he thought, he followed *Naaman*, and soon over-took him; who knowing him to be the Prophet's Servant, in respect to his Master lighted from his Chariot, and demanded his Business. *Gebazi*, forging a Message in his Master's Name, desired a Talent of Silver, and two Changes of Garments, for two Sons of the Prophets that were come to visit him. *Naaman* glad of an Opportunity of obliging the Prophet *Elisha*, pressed *Gebazi* to take two Talents of Silver besides the Garments, and sends them with him by two of his Servants, whom *Gebazi* dismissed before they came to the House, and hid the Money and Garments. But his Master by Inspiration knowing

(r) *The Lord*. Various are the Opinions of Interpreters and Commentators on this Text, 2 Kings 5. 18. some imputing Hypocrisy to *Naaman* in this Act, others excusing him. It is most certain that all Manner of Adoration was forbidden the *Israelites* to Idols, without any Exception or Reservation; but Strangers were not under that Obligation. Some very inadvertently from *Elisha's* Answer infer an Allowance or Connivance at this idolatrous Adoration of *Naaman's*, by saying, *Go in Peace*, (which was no more than a Valediction among the *Israelites*.) Others, varying the Version, read, *When my Master went*, &c. for, *When my Master goeth*, &c. would make the Sense of the Words to imply a praying Pardon for a sinful Practice in Times past, not a Licence to

continue in it for the Time to come. Others again, not allowing any to halt between two Opinions, are inquisitive to know why *Elisha* did not admonish *Naaman* of this Sin, which he acknowledged. To which take the Answer of *Peter Martyr*, and others on him; 1. *Naaman* was but in the Infancy of his Conversion, and it might have been inexpedient, if not dangerous, to extinguish the smoking Flax of his good Disposition towards the true Worship; for Admonitions ought to be timed to the Weak. 2. The Prophet had no need of reproofing *Naaman*, because he was conscious of his Sin: Wherefore he did not so much want to be instructed as to be cherished and strengthened by the Help of God.

knowing where he had been, and what he had done, taxes him with it, and reproaches him with Falshood ; then for his Punishment he told him, that *Naaman's* Leprosy should continue upon him and his Posterity. *Gebazi* was immediately struck with it, and withdrew from his Master's Presence a Leper as white as Snow.

At this Time War was declar'd between the two Kings of *Syria* and *Israel* ; and the King of *Syria* consulting with his Officers where to lay an Ambuscade for the King of *Israel*, and having pitched upon the Place, *Elisba* gave Notice of it to the King of *Israel*, who sent sufficient Force to secure it. The King of *Syria* suspecting himself to be betray'd by his Officers, taxed them with it ; but (s) one of them told him it could be no Body but *Elisba*, who had discovered all the Secrets that were talked of in his Council. Whereupon enquiring where he might be found, he sent a Party to seize him at *Dotban*, a little City near *Samaria*. *Elisba*, having Notice of their Approach by his Servant, who in a great Fright came and told him, bid him not fear, for he had a better Army to defend him than those that came to attack him ; and praying to the Lord, the young Man's Eyes were open'd, and he saw the Mountains cover'd with Horses and Chariots of Fire round about his Master. The *Syrians* coming near to seize *Elisba*, he praying again, the Lord struck them with Blindness ; and he telling them they were out of the Way, if they would follow him, he would shew them the Man they looked for ; upon which he led them into the Midst of *Samaria*. The King of *Israel* having so great a Party of the Enemy in his Power, would have put them to the Sword ; but *Elisba* would not allow of it, advising him to treat them kindly, and give them Liberty, which he did. This *Elisba* did to create a good Opinion in the King of *Syria* for the generous

(s) One, &c. Probably one that had been at *Samaria* with *Naaman*, and who might there, by the Miracle he

saw wrought on the General, get further Knowledge of the Power of *Elisba* in other Things.



nerous Usage of his Subjects, when they were at the *Israelites* Mercy.

This Generosity of the *Israelites* procured no long Peace ; for soon after *Benhadad*, King of *Syria*, having muster'd up a vast Army, laid close Siege to *Samaria*, and reduced the City to such Distress by Famine, that an Ass's Head was sold for fourscore Pieces of (t) Silver, and (v) three Quarters of a Pint of (w) Pulse for five. These

(t) *Silver*. Reckoning these Pieces of Silver, or Shekels, at fifteen Pence a piece, they came to five Pounds Sterling.

(v) *Three &c.* This was the least Measure for dry Things, and was called *Cab*, mentioned only in 2 *Kings* 6. v. 25.

(w) *Pulse*. All Translators have been manifestly mistaken in rendering the *Hebrew* Word *Chirjonim* or *Dibjonim* by that of Dove's Dung, 2 *Kings* 6. v. 25. and Interpreters have invented several ridiculous Conjectures to explain how the Famine could have been so great in *Samaria* when *Benhadad* besieged it, that the Inhabitants thereof should be reduced to such Extremity, as to be obliged to buy so small a Measure of it for so great a Price. Some think they were forced to make Use of it for Food, though there is not the least Nourishment in Dove's Dung. Others imagin'd the *Samaritans* made use of it for Fire, not being able to go without the Town for Wood. But who can imagine that there could have been enough of this Matter for that Purpose in *Samaria*, since by all appearance it did not contain many Dove-Houses, it being the Place of Residence for their Kings ? There are others who are of Opinion that it served them to dung and fatten the Fields and Gardens of *Samaria*, to provide against the Famine the Year following. But how can it be thought that there could be many Fields within that City, or that those who had some Grain remaining to live upon, could think of sowing it in such a Scarcity ? Some think that it served them for Salt : But if they must have owed their Salt to Excrements, why might

they not have extracted it from Urine, which would have furnished them with a greater Quantity, and at a less Charge ? Besides it is not very probable that they could have been very much concerned for Salt in such a great Famine, since it serves rather to give a Relish to what we eat, than to nourish us. The *Talmudists* have fancied to have avoided all these Difficulties, by translating the Term of the Original by *Crop of Doves*, and have affirmed that they kept many Doves at *Samaria* to bring them Provisions from the Country, by disgorging the Grain which they had picked up, and which their Masters sold at a dear Rate. But it is sufficient to name the *Talmud* to refute the Fables it relates : Who can imagine that so great a Number of Doves, as was necessary for such a Purpose, could have been suffer'd to live in a City so pinch'd with Famine ? Or that the Doves could have been so docile as to bring to their Masters what they had ranged for ? Or indeed that they could have found Nourishment in a Country which was in a Manner covered with the Enemy, who had altogether foraged and laid it waste ? Not to mention that the Word in the Original cannot admit of this Signification. *Junius*, and others, think they have found a Remedy for all these Inconveniences, by translating the *Hebrew* Word by that of the Belly or Intrails of Doves : But their Proofs are so solidly refuted by *Bochart*, that every reasonable Person must be of his Mind. He observes that the *Arabians* give the Name of *Dove's-Dung*, or *Sparrow's-Dung* to two several Things : The first is a kind of Moss that grows on Trees or stony Ground, which resembles a kind of Pease, to which those of *Racca*, upon the River *Euphrates*, give this Name. They also give

These Sorts of Provisions were above the Reach of the Poor, who were driven to the utmost Extremity, for (x) Mothers did eat their own Children; which the King hearing, it so affected him that he rent his Clothes, and in a great Rage swore to take off *Elisba's* Head, as the Cause of this Calamity. *Elisba* had Notice of the King's Design against his Life by divine Revelation, and told the Company where he was, that a Messenger was coming to dispatch him, and that the King was at his Heels. Whilst *Elisba* was telling his Friends that this Calamity was not accidental, but a Judgment from God for their Sins, the King came in and hearing him say so, replied, "If this Evil be from the Lord, why should I wait for the Lord any longer?" *Elisba* not able any longer to contain himself, cried out, "Hear the Word of the Lord: Thus saith the Lord, to Morrow at this Time shall a (y) Measure of fine Flower be sold for a Shekel, and two Measures of Barley for the same Price." A certain Lord that waited on the King hearing this, and considering the present Scarcity, looking upon it as an Impossibility, said in Derision, "If it should rain Corn, could this Thing be done?" This Incredulity and Contempt provoked the Prophet to give him this short Answer, "Thou shalt live to see this, but shalt not eat thereof." This Impossibility, which was beyond the Comprehension of human Understanding, was soon made clear by the secret and invisible Power of God, who in a miraculous Manner verified

give the Name of *Dove's* or *Sparrow's Dung* to a Sort of Pease or Pulse which was common in *Judea*, as may be seen, 2 *Sam.* 17. 28. where the *Gileadites* and the *Ammonites* in the Present which they brought to *David* had *parched Pulse*, as St. *Jerom* has very well render'd it. Whence the famous City of *Emesus*, on the Frontiers of *Judea*, seems to have taken its Name. Travellers do further observe that they have Magazines in *Grand Cairo* and *Damascus*, where they constantly fry this Kind of Pulse, of

which those who go in Pilgrimage to *Meccha*, make Provision for their Journey.

(x) *Mothers*. This was one of those Judgments which *Moses* had long before told the *Israelites* should fall upon them, *Deut.* 28. 53. if they rebelled against the Lord.

(y) *Measure*. This is thought to contain a Gallon and a half, or six Quarts. It is particularly called *Seab*, and by the *Latin* Interpreters commonly render'd *Modius*, 2 *Kings* 7. 1.



fied what he spoke by his Prophet. At this Time there were four Lepers that sat at the Entrance of the City, being by the Law (z) forbid to be in the City, lest they should infect others. These poor Creatures concerting what Measures to take in this miserable Condition, concluded that if they went into the City they must there starve, and if they continued without the Gate they could expect no other, resolved to try the Generosity of the Enemy; for at the worst they could but die. This they put in Execution before it was Day, expecting to be seized by some of the Out-guards, but meeting with no Man, they went on to the Camp, where to their great Amazement they found no living Creature, but the Horses and Asses, the Men being fled: For God had so disposed it in the Night, that the *Syrians* fancying they heard a Noise of Chariots and Horses, concluded the King of *Israel* had called in to his Assistance the *Hittites* and *Egyptians*, and were coming to surprize them. This Thought put them into such Consternation, that it immediately spread through the whole Army, and leaving their Camp standing, every Man shifted for himself, and made the best of their Way home. The poor Lepers finding the Coast clear passed through the Camp, and before they fell to other Plunder, first gratified their Hunger; then seizing what rich Moveables they could carry off, they hid them. But considering that whilst they were thus regaling and providing for themselves, their Countrymen were under the dismal Apprehension of starving in the Town, or perishing by the Enemy, they returned to the Gate, and gave the Porter Notice of the Enemy's Flight, who soon communicated it to the King. But the King suspecting this to be a Stratagem of the *Syrians* to intice them out of the City, sent out Parties to discover whether there were no Ambuscades laid. The Parties returning told him, that all the Ways were strewed with Arms and Garments, which the *Syrians* had

(z) Law. See *Levit.* 13 46.

had dropped as they fled. Upon this the People impatiently rushed out of the City, and fell to plundering the *Syrian* Camp; where, besides great Riches, they found such Store of Provisions, that being brought into *Samaria*, a Measure of fine Flower was sold for a Shekel, and two Measures of Barley for a Shekel. And that this Plenty might not be imbezzell'd, the King appointed that Lord, who before had slighted *Elisha's* Prediction, to guard the Gate through which the Spoil of the *Syrian* Camp was to be brought; where the impatient People crowding in great Numbers, trampled him under Foot, that he died: So that though he saw the Plenty, yet he tasted not of it, as the Prophet had before told him.

After this, a severe and long Famine wasted the Land of *Israel*; of which *Elisha* gave his Hostess, the *Shunamite*, Warning, advising her to go to some other Country with her Family, and tarry there till the Famine was over: Which she did; and at the End of seven Years returning, she found her Estate seized and possessed by others in her Absence. And not prevailing with the Usurpers of her Right to give her Repossession, she was forced to address her self to the King, who at that Time was talking with *Gebazi*, whom the King commanded to recount unto him the miraculous Performances of his Master, the Prophet *Elisha*. *Gebazi* seeing the *Shunamite*, and her Son coming to present her Petition to the King, told him, That was she of whom he had been speaking, and this was her Son whom *Elisha* brought again to Life. The King hearing a Confirmation of what *Gebazi* had told him from the Woman's Mouth, gave Order for her Estate to be restor'd to her, and that the Profits thereof should be paid her, from the Time she had left the Land until that Day.

From the miraculous raising of the Siege of *Samaria* till about this Time, we have no other Account than that of *Benbadad* King of *Syria's* Sicknefs, which happened about the same Time when *Elisha* arrived at *Damascus*, the Capital of *Syria*. The King hearing of it,  
and



and being well acquainted with the Power of the Prophet, sent a Servant of his, named *Hazael*, with a Present, to inquire of the Lord by him, whether he should recover of his Sickness. The Prophet told him he might (a) recover; but, added he, the Lord hath shewed me that he shall surely die. The Sense of which, and the Mischief he would afterwards do to *Israel*, made the Prophet look sternly on *Hazael*, and drew Tears from *Elisba's* Eyes. *Hazael* asked the Cause of his Grief; who told him it proceeded from the Sense he had of the Evil he would one Day bring upon *Israel*, in demolishing their Fortifications, putting their Men to the Sword, dashing their Children in Pieces, and ripping up their Women with Child. *Hazael*, considering the Meanness of his present Condition, and the Improbability of doing such Things, expressed his Abhorrence of so great an Inhumanity. But the Prophet answered, “The Lord hath shewed me that “thou shalt be King of *Syria*. *Hazael's* Ambition took Wing at this; and returning to his Master, told him, he should recover; but to prevent it, the next Day he stifled him, and usurped his Throne. Let us now return to the Affairs of the Kingdom of *Judab*.

*Jehoshaphat*, the good King of *Judab*, four Years before his Death had taken his Son (b) *Jehoram* into Partnership of the Government; after which he died, and left his Son in sole Possession of the Throne of *Judab*; who was so far from imitating his Father's Piety, that he walked in the Steps of the Kings of *Israel*, as *Ahab's* Family had done; for which this (c) Reason is assigned, That he had the Daughter of *Ahab* to his Wife. Nor did

(a) *Recover*. This Text of 2 *Kings* 8. 10. seems difficult and contradictory to it self, and which the Versions confound. The *Rabbins* and others read, *Thou shalt not recover*; but the *Chaldee*, *Septuagint*, and the *Latin* Versions, *Thou shalt recover*. But this Text, rightly taken, admits of no Contradiction; for the former Part of the Answer, *Thou shalt recover*, related to the Nature of the Disease,

which of it self was not mortal, but curable; the latter Part, *he shall surely die*, related to the Fore-knowledge the Prophet had received from God, of the Treachery of *Hazael*, who should murder *Benhadad*.

(b) *Jehoram*, or *Joram*.

(c) *Reason*. See 2 *Chron.* 21. 6. so dangerous a thing it is to mix with a sinful Communion,

did he himself only turn Idolater, but compelled his Subjects to be so. He was in short a Complication of all Wickedness, and so unnaturally cruel, that he murder'd his six Brothers, and several other Princes. But he was soon reprov'd and punished; for there came a Writing to him from (d) *Elijah* the Prophet, to tell him, That since he had deviated from the Ways of his pious Ancestors, and followed the wicked Examples of the Kings of *Israel*, and murder'd his Brothers, who were better than himself, God would visit him and his People with a great Plague, and destroy him with a painful Disease. Which soon after befel him; for the (e) *Edomites* revolted from the Government of *Judah*, and set up a King of their own. And though *Jehoram* went to suppress them, and did some small Execution on them, yet they maintain'd their revolt, and were never afterwards (f) reduced to the Subjection of *Judah*. At the same Time (g) *Libnah* threw off the Yoke of *Judah*: And literally to fulfill what *Elijah's* Letter (h) threaten'd, the Lord stirred up the *Philistines* and *Arabians* to disturb *Jehoram*, who breaking into *Jerusalem*, plunder'd the Royal Palace, and carried away *Jehoram's* Wives and Sons, and left him none but (i) *Jehoabaz*, his youngest Son. And now to compleat the Judgment denounced against *Jehoram's* Person, God smote him in his Bowels with an incurable Disease, under which, when he had labour'd two Years, his Bowels fell

(d) *Elijah*. *Elijah* having been translated some Years before, it is thought by some that *Elijah* instead of *Elisha* is by neglect crept into the Text. Others say *Elijah* sent this Letter from Paradise, or the Place to which he was translated, to King *Jehoram* by an Angel in human Shape, or by the Prophet *Elisha*. But *Junius* and *Tremellius* say, *Elijah* in his Life-time writ it by a propheticall Foresight, and left it for him.

(e) *Edomites*. Whom *David* had subdued; 2 *Sam.* 8. 14. and who, from that Time to this, had no King of their own, but were governed by a Viceroy or Deputy set over them, 1 *Kings* 22. 47.

(f) *Reduced*. In this the Prophecy of *Isaac* seems to have been in a great Measure compleated, which foretold *Edom's* Subjection to *Israel*, and his breaking afterwards *Jacob's* Yoke from off his Neck, *Gen.* 27. v. 40.

(g) *Libnah*. This was a City and Territory of good Account, which in *Joshua's* Time had a King of its own, *Josh.* 10. 29, 30. and was afterwards given to the Children of *Aaron* for a City of Refuge to the Manslayer, *Josh.* 31. 13.

(h) *Threaten'd*. See 2 *Chron.* 21. 14.

(i) *Jehoabaz*. Who is also called *Abaziah*, 2 *Chron.* 22. 1. and *Azariah*, v. 6.



fell out. Thus died *Jehoram*, having reigned (*k*) eight Years, but unlamented of the People, who buried him in the City of *David*, but not in the Sepulchre of the Kings, and without any Funeral Pomp or Honour. His Son (*l*) *Abaziah* succeeded him, all his other Sons being slain by the *Arabians* and *Philistines* in the late Incurfion. His Reign was but fhort, and no great Matter could be expected in it. What was remarkable was his Affection to, and Alliance with *Jehoram*, King of *Israel*, with whom he marched againft *Hazael*, King of *Syria*, at *Ramoth-Gilead*, where *Jehoram* being defeated, and wounded, and returning to *Jezreel* to be cured, *Abaziah* went thither to vifit him, and bear him Company while he lay fick of his Wounds.

And now the Time was come when *Abab's* Family muft be extirpated, and *Jezebel* punifhed for her Wick- ednefs. In order to which, *Elifha* calling to him one of the Sons of the Prophets, bid him go to *Ramoth-Gilead*,

(*k*) *Eight*. Of thefe eight Years he is fupposed to have reigned four as *Co-Rex* with his Father. and the other as fole King.

(*l*) *Abaziah*. Transcribers muft neceffarily have been mistaken in what is faid of *Abaziah*, 2 *Cbron.* 22. v. 2. that he was two and forty Years old when he began to reign; for if this had been right, *Abaziah* muft have been born two Years before his Father; for it is obferved in *Cb.* 21. v. 20. that *Jehoram* his Father was but forty Years old when he died. This Circumftance is likewise directly oppofite to 2 *Kings* 8. v. 26. where it is plainly mention'd that *Abaziah* was but two and twenty Years old when he began to reign. The moft learned Interpreters do acknowledge that this Difficulty cannot be refolved without admitting of a Fault in the Transcribers. Some think that the Words fhould be render'd, That *Abaziah* reigned to the Age of four and forty Years; which is plainly contrary to the Text. Others think the forty two Years do not relate to *Abaziah*, but to the Kingdom of *Israel*, which can by no

Means be allowed. It feems indeed moft reasonable to own that there is a Fault crept into the Text by the Negligence of Transcribers, who have written forty two Years inftead of twenty two. This Solution feems to be the moft probable, if we confider the Agreement of the Versions: The *Septuagint* in feveral Copies, the Manuscripts of *Cambridge* and *Oxford*, that of *Rome*, and the *Syriack* and *Arabick*, with feveral others, do retain the Number of twenty two. However it be, thefe Explications and Conjectures fuppofe that the Version of this Text wants to be corrected, whatfoever Way we take it. The *Hebrew* and *Greek* Texts have been often reformed upon lefs folid Grounds: And if moft Versions have undertaken to tranflate a Word in *St. James*, which fignifies to *kill*, by a Word which fignifies to *envy*, by changing the *Greek* Verb *Phoneuete* into *Phthonete*, *Jam.* 4. 2. againft the general Consent of Manuscripts, it may not be thought unreafonable to reject an Amendment which feems fo vifibly neceffary.

*Gilead*, and there (*m*) anoint *Jehu*, which he did: And *Jehu* was by a general Consent acknowledged King, and proclaimed by the Army. The Prophet having at *Jehu's* Anointing given him Instructions to take Vengeance of *Jezebel*, and cut off *Abab's* Family, the better to carry on his affairs, in a Council obliged the Officers of the Army to let no Man stir out of *Ramoth-Gilead*, that *Jehoram* hearing nothing of what had happened, he might surprize him. *Jehu* being punctually obeyed in this, set forward for *Jezreel*, that he might surprize and seize the King there. But in his March he was discover'd from a Watch-Tower by a Sentinel, who gave Notice of it to the King; and he having no Accounts from the Messengers he sent to inquire, mounted his Chariot, and taking his Friend *Abaziah* with him, they both went out to meet *Jehu*, which happen'd in the very Spot of Ground which *Abab* had taken from *Naboth* the *Jezreelite*. *Jehoram* being come within hearing, asked *Jehu* whether he came in Peace or not? To whom *Jehu* replied, "What Peace canst thou expect, so long as the Whoredoms of thy Mother *Jezebel*, and her Witchcrafts are so many?" *Jehoram* guess'd the rest, and crying out Treason to his Friend *Abaziah*, fled; but *Jehu* with a swift Arrow soon over-took him, shooting him through the Heart; and seeing him drop, bid an Officer throw him into *Naboth's* Field, that the Word of the Lord might be fulfilled. *Abaziah* seeing his Friend *Jehoram* thus disposed of, fled another Way; but *Jehu* having a watchful Eye upon him, detached a Party to pursue and dispatch him too; which they did: For being mortally wounded, he fled to *Megiddo*, and died there; from whence his Servants removed his Body to the Royal Sepulchre at *Jerusalem*.

*Jehu*

(*m*) *Anoint*. This seems to be the second Time of *Jehu's* being anointed; for the first was 1 Kings 19. 16. when the Prophet *Elijah* anointed him and *Hazeael* over *Israel* and *Syria*. But that

Unction was only previous, and, as it were, a Prognostick of their Reign. But this second Unction of *Jehu*, by the Order of *Elisa*, was a Collating him to the Crown, and making him King.



II. KINGS CILAP. X.  
Jehu slays Ahabs seventy Sons.

29



II. KINGS 10. Verse 7. <sup>2V.p.127.</sup>

*And it came to pass when the letter came  
to them, that they took the Kings sons, and  
slew seventy persons, and put their heads  
etc.*

*Jehu* having thus done Execution on the two (*n*) Kings, makes the best of his Way to *Jezreel*, where *Jezebel* the Queen-Mother having dress'd her self, and resolving to keep up her Grandeur, reproached him with Treachery, comparing him to *Zimri*, who slew his King and Master *Elah*. *Jehu* looking up to the Window where she was, called to the Eunuchs, who threw her by his Order out of the Window, and her Blood by the Fall stain'd the Walls of the Palace. When she was upon the Pavement, the Horses trampled on her, and the Dogs devour'd her Body. *Jehu* entering the Palace refresh'd himself, and his Men; and bethinking himself of the Condition of this wicked Woman, bid his Servants take care of her Body and bury her, because she was of Royal Extraction. But when they went to inquire after her, they found nothing of her remaining, but her Skull, Feet, and the Palms of her Hands; which when *Jehu* heard, he observed to those that brought the News, That this was the Effect of *Elijah's* Prophecy, which said, That in *Jezreel* Dogs should eat *Jezebel*, and that her Carcass should be as Dung upon the Earth, so that no Body should say, This is *Jezebel*.

*Jehu*, to make sure of as many of *Abab's* Family as were any way within Reach, sends a Letter to those who had the Care of the (*o*) Princes of the Blood at *Samaria*, to choose the fittest of them for their King. This he did to sound their Inclinations; but they hearing how he had dispatch'd two Kings already, and seeing all things look ill to the House of *Abab*, sent a submissive Answer to *Jehu*, and referred themselves wholly to him. Upon which he sent an Order to them, to bring him the Heads of those Princes by that Time to Morrow. He was punctually obeyed in this; after which

(*n*) Kings. *Abaziah's* Destruction was due to him, not only as he was a Branch of *Abab's* Family, (being the Son of *Abab's* Daughter) to all which utter Destruction was denounced; but as he walked, the little Time he reigned, in

the Way of his Grandfather *Abab*.

(*o*) Princes. 2 Kings 10. 1. *Abab* is said to have had seventy Sons in *Samaria*, under which Term Nephews or Grandsons are sometimes comprehended.



which he put to Death all that remained of *Abab's* Family in *Israel*, the great Men of his Court, and all his Friends and Priests. In his Way to *Samaria* he met with the Brothers and Kindred of *Abaziah*, who were going to pay a Visit to the Court at *Samaria*: These he likewise slew, and at *Samaria* cut off all that remain'd of the House of *Abab*. Then giving out that he would worship *Baal*, he by Proclamation invited all his Ministers and Priests to offer Sacrifice in his Temple, to which they repaired in great Numbers; and that none but the Worshippers of *Baal* might perish, he gave strict Charge to them to search the Temple, and see that none of the Servants of the Lord were there among them, but the Worshippers of *Baal* only. Then setting a Guard of eighty Men, to prevent any Escape, as soon as the Burnt-Offering was ended, he commanded the Guard to go in and put them all to the Sword. After this he broke down the Images of *Baal* and burnt them, and demolishing his Temple made a Jakes of it. But yet notwithstanding *Jebu's* Zeal for the Service of God, he let the (p) Golden Calves, which *Jeroboam* had set up at *Bethel* and *Dan*, remain. However, *Jebu's* Diligence in readily executing God's Judgments upon the House of *Abab* was so acceptable, that he thereupon intail'd the Crown of *Israel* upon his Family to the fourth Generation. Yet because he offended in following the Examples of *Jeroboam*, God made him sensible of his Displeasure; for he suffer'd the *Syrians* to make Incurfions into his Kingdom, who ravaged the Country from the River *Jordan* to the Ocean, and ruined the Countries of *Gilead*, *Ruben*, *Gad*, and *Manasseh*. *Jebu*, having reigned eight and twenty Years over *Israel*, died, and was buried in *Samaria*. During this

(p) *Golden Calves*. The setting up of these being not so much a Religious as Politick Piece of Idolatry, contrived at the first Division of the Kingdom to keep the *Israelites* from going up to *Jerusalem* to worship, lest they should

in Time take the Crown along with them, and reunite themselves in *Judah*: The same Interest and Reason of State prevailed possibly with *Jebu* to continue them.

this Reign, no doubt, there happen'd many remarkable Transactions, which are (q), lost.

Whilst *Jehu* was executing the Command of the Lord in *Israel*, *Athaliah*, the Queen Dowager of *Judah*, and Mother to the late King *Abaziah*, hearing her Son was slain, usurp'd the Government of *Judah*, and, in Revenge of the Death of her Father *Ahab's* Family, murder'd all the Blood Royal, that she might utterly extinguish the Race of pious *Jehoshaphat*, and secure to herself and her (r) other Children the Kingdom. But by God's Providence young *Joash*, an Infant of a Year old, escaped her Rage; for his Aunt *Jehoshaba*, the Daughter of King *Joram*, and Sister to the late King *Abaziah*, concealed him and his Nurse in an Apartment of the House of the Lord, which she could more conveniently do, because she was the Wife of *Jehoida* the High-Priest. Here this young Prince continued under the Care of his Aunt, unknown to *Athaliah*, for six Years; and in the seventh Year his Uncle *Jehoida*, having engaged the Priests and *Levites*, and the leading Men in all Parts of the Kingdom, in the Infant Prince's Interest, in a publick Assembly produced him, and made them take an Oath of Fidelity to him. Then distributing the Arms which had been consecrated by King *David*, and ever since kept in the Temple, he disposed the People with him into three Bodies, one to guard the King's Person, and the other two to secure the Gates, with a strict Charge, that if any should attempt to break in upon them, they should be put to Death. Things thus disposed, *Jehoida* bro't out the young King, set the Crown on his Head, and put the Book of the (s) Law into

(q) *Lost*. For the rest of the Acts, and Power of *Jehu*, we are referred to the Book of the Chronicles of the Kings of *Israel*, which cannot be either of those Books now extant under that Name; for very little Mention is made of him in either of those Books; nothing in Comparison of what is said of him in the ninth and tenth Chapters of the second Book of *Kings*:

Vol. II.

Whence we may well conclude, that that Book of Chronicles, to which we are here, and often elsewhere referred, is lost.

(r) *Other*. That *Athaliah* had other Sons may be proved from 2 *Chron.* 24. 7.

(s) *Law*. This was according to the Law, *Deut.* 17. 18.

K



into his Hand; and having anointed him, they clapt their Hands and shouted for Joy, and with Sound of Trumpet proclaiming him, said; *God save the King*. The loud Shouts and Acclamations of the People soon reach'd *Athaliah's* Ear, who, in great Haste repairing to the Temple, to her great Surprize saw the young King on the Throne, and the People about him rejoicing; upon which she rent her Mantle, and cried out, Treason. But *Jehoida* soon silenc'd her; for he commanded the Guards to seize and carry her out of the Temple, and put to the Sword all that shou'd offer to rescue or assist her: Whereupon they without Opposition brought her to the Horse-gate and slew her. Then *Jehoida* made a Covenant between the Lord, the King and the People; and between the King and the People; and going from hence to *Baal's* Temple, they broke the Images, demolish'd the Altars, pull'd down the whole Building, and slew *Mattan Baal's* Priest. *Jehoida* after this purg'd out several Corruptions which in former Reigns had been introduc'd into the Temple; and then he and all the Officers and People conducted the King to the Royal Palace, and put him into Possession of the Kingdom of *Judah*.

*Joash* began his Reign at seven Years of Age, in the seventh Year of *Jehu* King of *Israel*, and reign'd forty Years. He was a just and religious Prince so long as the good High-Priest *Jehoida* lived, and restored the Worship of the true God; but he did not destroy the Altars that were in the (t) High-Places. During his Minority *Jehoida* reform'd the Ecclesiastical State; but when he was grown to Man's Estate, he repaired the Temple, which through the Corruption of former Times was very much decay'd, and sacrilegiously stript by *Athaliah* and her Children.

All things hitherto went on hopefully, and *Jehoida's* Presence and Advice kept the young King within the Bounds of his Duty. But the good old Man being an hun-

(t) *High Places*. Where the People sacrificed and burnt Incense; which, so long as they did it to the Lord, not to *Baal* or other Idols, was winked at;

though expressly contrary to God's Command, *Numb.* 33. 52. and commonly destructive to the People.

hundred and thirty Years of Age paid the last Debt to Nature : And in Consideration of his great Services towards God and his House, in restoring the Worship of God, and settling the Kingdom in the House of *David*, they buried him in the City of *David* amongst their Kings. And now the great Men of *Judah*, who had lived in the idolatrous Reigns, take the Advantage of their King's defenceless (u) Youth, and by their Flattery, and other Insinuations, prevail with him to forsake the Worship of the Lord, and to adore their Idols. For this the Lord by several Prophets admonish'd the People of *Judah*, but they minded them not : At last the Spirit of the Lord came upon *Zachariah*, the Son of *Jehoida* the High-Priest, who for reproving them was stoned to Death in the Porch of the Temple, and at the Command of the King ; though the Sacredness of the Place, the Dignity of his Office, and his Father's Services, might very reasonably have stay'd their wicked Hands. But God soon required the innocent Blood of *Zachariah* both of the King and People : For within a Year after the Death of him, *Hazael* King of *Syria* took *Gath* from the King of *Judah* with a small Army ; and taking the Advantage of their Surprize, march'd directly to *Jerusalem*, where he put to the Sword all the Princes that had seduced their King to Idolatry. So remarkable was the Justice of God in punishing those Princes, that they fell by the Arms of an Idolater ; for such was *Hazael* King of *Syria*. King *Joash* being frightened at the sudden Arrival of *Hazael*, took all the consecrated Vessels and Goods of the Temple, which his Ancestors and himself had devoted to the Service of God, together with all the Gold that was in the Treasures of the Temple and his own Palace, and made a Present of them to the King of *Syria*, to persuade him to leave *Jerusalem*.

The

(u) Youth. *Jehoida* the High-Priest is supposed to die in or near the three and twentieth Year of King *Joash's*

Reign ; so that *Joash* was about thirty Years old when the Princes of *Judah* seduced him to Idolatry,



The *Syrian* Army was no sooner march'd off, but God calls *Joash* himself to an Account for his Idolatry, and the Murder of the innocent *Zachariah*: For he being very infirm in his Health, and labouring under a Complication of Diseases, his Servants *Zabad* and *Jebozabad*, conspiring against him for the Blood of the Son of *Jehoida* the Priest, murder'd him in his Bed. Thus died *Joash*, after forty Years Reign; and being of Royal Extraction, they buried him in the City of *David*, but not in the Royal Sepulchre, because he was an Idolater.

*Jehu* dying in the three and twentieth Year of *Joash* King of *Judah*, his Son *Jeboabaz* succeeded him; who imitating his Predecessors in the political Idolatry of the Golden Calves, to preserve the Crown of *Israel* from being united to that of *Judah*, he provoked the Lord to afflict both him and his People, which he did by delivering them into the Hands of *Hazael* the King of *Syria*, and afterwards into the Hand of his Son *Benhadad*. Yet when *Jeboabaz* return'd to the Lord, he had Compassion on him, and in due Time sent them a Deliverer; but this was not in the Reign of *Jeboabaz*, but of his Son (w) *Joas*, *Jeboabaz* was brought to so (z) low a Condition by the frequent Invasions of the *Syrians*, that he had but fifty Horsemen, ten Chariots, and ten thousand Foot Soldiers left. The many Defeats he had received, and the Oppression under which he labour'd from the *Syrians*, so dispirited *Jeboabaz*, that grown weary of Government and Life, he died, and is succeeded by his Son *Joas*, a Prince more fortunate, though not more religious, than his Father.

*Elisba*

(w) *Joas*. The Synarchiet or Joint-Reigns of Father and Son in these Times (which were frequent) have render'd the Chronology very difficult; as in this Case: For *Jeboabaz*, in 1 Kings 13. 1. is said to have reigned seventeen Years; which cannot be according to what is said in the same *Verse*, viz. That he began his Reign in the three and twentieth Year of *Joash* King of *Judah*; for then he could reign but fourteen at the most. To recon-

cile this then, we must suppose him to be taken into Partnership of the Government by his Father two or three Years before his Death; which is very probable.

(x) *Loze*, &c. Now it was that the Prophet *Elisba* had seen the fulfilling of that Prediction, which he had given *Hazael*, concerning the Cruelty and Devastation he would exercise upon *Israel*, when he came to the Crown of *Syria*.

II. KINGS CHAP. XIII. 31  
 A dead man raised by touching Elisha's bones.



II. KINGS 13. Verse <sup>24. p. 133.</sup> 21.

*But when the man was let down  
 and touched the bones of Elisha, he  
 revived, and stood upon his feet.*



*Elisba* had lived to see the Completion of what he foretold *Hazael* before he was King of *Syria*, which was literally fulfilled in *Jehoabaz's* Reign; and being now very old, and taken sick in the beginning of King *Joas's* Reign, he receives a Visit from him upon his sick Bed. Young King *Joas* seeing him very weak in Tears lamented the approaching Death of so great a Prophet and so holy a Man. The Prophet observing this, and knowing that the Lord had determined to deliver *Israel* by this King from the Oppression of the *Syrians*, by the (y) Allusion of the Bow and Arrows, shew'd him what Success he was likely to have against his Enemies. *Joas* encouraged with this favourable Prediction, in three pitch'd Battles beat *Benhadad* King of *Syria*, and recover'd from him all the Cities of *Israel* which had been taken from them by *Hazael*, *Benhadad's* Father. During which Transactions the Prophet *Elisba* died, and after he had been some time buried, the divine Power, by which he wrought so many Miracles in his Life-time, gave a sacred Approbation of his prophetic Actions by a posthumous one; for a certain Man being buried near *Elisba's* Sepulchre, the dead Man no sooner touch'd the Bones of *Elisba*, but he revived and stood upon his Feet.

*Joash* King of *Judah*, having receiv'd the Reward of his Ingratitude and Cruelty from his two treacherous Servants, his Son *Amaziah* succeeded him, and for a while walked in the Ways of the Lord; but he held not long so; for following the Example of his Father, he let the High Places stand, and suffer'd the People to offer Sacrifice and burn Incense there. As soon as he was settled, he took Revenge of the two Traytors that had murder'd his Father: Then having new officer'd and new model'd his Army, upon a general Muster he found he had three hundred thousand able Men. But not thinking them strong enough, he added a hundred thousand hired Troops of *Israelites*, and with these

these he intended to fall upon the *Edomites*, but was forbidden by a Prophet, who advised him to discharge the *Israelites*; which with great Unwillingness he did, and marched against the *Edomites* with his own People only, and attacking them in the Valley of Salt he killed ten thousand upon the Spot, and took ten thousand Prisoners, whom he cruelly executed by throwing them headlong down a steep Rock. But this Victory was somewhat eclips'd by the *Israelites*, whom King *Amaziah* had discharged; for they thinking themselves ill used, in being not permitted to go to fight the *Edomites*, in their Return plunder'd all the Towns in their Way, killed three thousand Men, and carry'd away much Spoil. But the greatest Misfortune of all was, that of *Amaziah's* bringing home the *Edomite* Gods with him, to which he paid Adoration, and offered Incense. This so provoked the Lord, that sending a Prophet, he reproach'd him for his Apostacy, and threaten'd to cut him off. Which Prediction soon came to pass; for *Amaziah* being somewhat elated with his late Success against the *Edomites*, and thinking himself bound in Honour to revenge the Damage the *Israelitish* Army had done his Towns, he sent a Challenge to *Joas* King of *Israel*, to meet him and fight a pitch'd Battle. *Joas* despised this vain Prince, and advised him to stay at home; which so fretted *Amaziah*, that he, without Delay, drew out his Forces, and marched to meet *Joas*; who was so well prepared to receive him, that he routed the Army, took the King Prisoner, and carried his victorious Arms to *Jerusalem*; where he entered in Triumph, broke down four hundred Cubits Length of the Wall, plunder'd the Temple and Palace of all that was valuable, and taking Hostages with him, he left the King of *Judah* to deplore his Fate at *Jerusalem*, whilst he marches in Triumph to *Samaria*. *Amaziah* lived fifteen Years after this Defeat; but there is nothing remarkable of him to be found, save that he was slain at *Lachish* by some Inhabitants of *Jerusalem*, who had conspired against him; and being without any

State



JONAH CHAP. I.  
Jonah fleeth to Tarshish.

32



JONAH 1. Verse 1. 2. <sup>2 V. p. 135.</sup>

*Now the word of the LORD came unto  
Jonah the son of Amittai, saying.  
Arise, go to Nineveh, that great city, etc.*

State or Formality brought to *Jerusalem*, he was buried in the City of *David*.

*Joas* King of *Israel* was succeeded by his Son *Jeroboam*, who came to the Throne in the (z) fifteenth Year of *Amaziah* King of *Judah*. This King enjoy'd a long Reign, and was successful in many military Achievements, to which he was encouraged by the Prophet *Jonah*, whom God for that End sent to him; for taking Pity on the Distress of *Israel*, which had long lain exposed to the Incursions of their Neighbours, and unwilling to let them be quite extirpated, under the Conduct of this King *Jeroboam*, he restored them to part of their former Condition. He recovered the greatest Part of the Country his Ancestors had lost, and restored the ancient Boundaries of the Kingdom of *Israel* from *Hamath* to the Sea of the Plain.

\* The King of *Israel* having thus reduced his troublesome Neighbours to a more peaceable Temper, the Prophet (a) *Jonah*, (b) who had encouraged and directed him in all his warlike Undertakings, is by God commanded to another Place. His (c) Commission was expressly

(z) *Fifteenth*. This is *Josephus's* Calculation, which seems to be very just; for he reign'd thirty Years, fifteen of which he liv'd after the Death of *Joas* King of *Israel*, who died in the fifteenth Year of *Amaziah*.

\* To some part of this King's Reign, (*viz.* *Jeroboam's*) should be referred that Action which we read in *1 Chron.* 5. 18. was performed by the *Reubenites*, *Gadites*, and the half Tribe of *Manasseh*; who mustering four and forty thousand seven hundred and sixty able Men, and well skill'd in War, made War upon the *Hagarites*; and being assisted by the Lord, to whom in the Time of the Battle they address'd themselves, they gave the *Hagarites* a very great Defeat, and took a prodigious Booty from them, consisting of fifty thousand Camels, two hundred and fifty thousand Sheep, two hundred thousand Asses, and one hundred thousand

Prisoners, besides a great Number that were slain in the Action. Thus they prosper'd, because God engaged on their side; and these two Tribes and a half having dispossest'd the *Hagarites*, they dwelt in their Places till the Captivity.

(a) *Jonah*. He is called the Son of *Amittai*, *Jon.* 1. 1. This probably was the Name of his Father: But *St. Jerome*, in his Prologue to this Prophet's Book, says, the *Hebrews* affirm, that he was that Son of the Widow of *Sarepta*, whom the Prophet *Elijah* raised from the dead, *1 Kings* 17.

(b) *Who*. See *2 Kings* 14. 25.

(c) *Commission*. The Reason of the Lord's sending a Prophet to a Heathen City, when Prophets were wanting to correct and instruct his own People, was, that the Heathens being



pressly for (*d*) *Nineveh*, whither he was to go and exhort the Inhabitants to Repentance; for the Cry of their Sins was come before the Lord. The sharp Message which *Jonah* was to deliver, (no less than the (*e*) Destruction of their City after the Expiration of forty Days) and the great Power of the People, so terrify'd *Jonah*, that forgetting the Presence of God, which is every where, he thought to (*f*) evade this Errand by going to some other Place. Intending therefore to go to *Tarshish*, he went down to *Joppa*, a Sea-port Town, to seek a Passage, where finding a Ship ready to sail, he paid the Fare and went on board. But God soon convinced him of his Disobedience; for when they were out at Sea, a sudden Storm arose, which continuing, the Seamen, seeing their Ship in danger of being lost, cried to their Gods for Help, and unloading the Ship found *Jonah* in the Hold fast asleep. Then rousing him, they bid him call upon his God, that they might not all perish; but the Storm continuing, they agreed to cast (*g*) Lots, that they might know who was the guilty Person, for whose sake this Calamity befel them. The Lot falling upon *Jonah* they press'd him to tell them what he had done, who he was, and from whence he came. *Jonah's* Conscience struck him, for he plainly saw the Justice of God had overtaken him, and

ing converted by the mighty Power of his Word, and that in three Days Preaching too, *Israel* might see how horribly they had provoked God's Wrath, who had, by the diligent and constant Preaching of his Prophets for so many Years, endeavour'd to convert them.

(*d*) *Nineveh*. It was the Metropolis of the *Assyrian* Monarchy, and very ancient, being built soon after the Flood by *Nimrod*, Great Grandson to *Noah*; (for so Interpreters take the Words in *Gen.* 10. 11. which have some Confirmation from *Micah* 5. 6.) but being afterwards enlarged by *Ninus*, it took its Name from him. It was a very large Place, being fifty Miles in Compass. And how populous it was may be gather'd from its containing in it more than sixscore thousand Per-

sons, that did not know their right Hand from their left, which must be understood of Infants. The Name of the King who at this Time reign'd there is said to be *Pbul*, the Father of *Sardanapalus*.

(*e*) *Destruction*. See *Jon.* 3. 4.

(*f*) *Evade*. Some Interpreters suppose the Reason of *Jonah's* Disobedience to be, That it was new and unusual for the Prophets of the Lord to be taken from the Elect People, and sent to the *Gentiles*.

(*g*) *Lots*. Which was wont to be done, when there was no Hope that all could escape; for the Heathens used superstitiously to cast Lots in Case of Necessity.

JONAH CHAP. II.  
Jonah delivered from the fish.

33



JONAH 2. Verse 10. <sup>2V.p.136.</sup>

*And the LORD spake unto y  
fish and it vomited out Jonah  
upon the dry land.*



# JONAH CHAP. III.

The Ninevites repentance.

34



JONAH 3. Verse 5. <sup>2V.p.137.</sup>

*So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.*

and confessing his Guilt told them, he was a *Hebrew*; that he had disobeyed the Lord, in thinking to fly from his Presence; and, to appease God's Wrath, he bid them throw him over-board, and then the Storm would cease: Which the Seamen with much Reluctancy did, praying at the same time to God not to lay the innocent Blood of this his Servant to them, who did it for their own Preservation. *Jonah* was no sooner thrown over-board, but the Sea was calm; which struck the poor Seamen with such Devotion, that they offered a Sacrifice to the Lord, and made Vows.

Though God was pleased thus to punish *Jonah's* Disobedience, yet in the midst of Judgment remembering Mercy, he had prepared a great (*b*) Fish to receive him, which swallowed up *Jonah*; he continued in the Belly of the Fish (*i*) three Days and three Nights; after which Time, having before pray'd to the Lord, the Fish vomited him out upon the dry Land. *Jonah* being thus miraculously deliver'd from his living Prison, no more disputes the Command of his God, but hastens away to *Nineveh*; and being got a Day's Journey into the City, he with a Freedom and Presence of Mind becoming his Character, proclaim'd, (*k*) *Yet forty Days, and Nineveh shall be overthrown.* The People of *Nineveh* believing this Message to be sent from God, proclaim'd a Fast, and putting on Sackcloth, shew'd such Tokens of Sorrow and Repentance, that God revers'd their Doom. This displeased *Jonah* exceedingly; for he having positively denounced Destruction to *Nineveh*, and fix'd the Time, he thought this Clemency of God in sparing them would

(*b*) *Fish.* The name of this Fish is not express'd in *Jon. 1. 17.* nor in *c. 2. v. 10.* Interpreters differ much about the Species of it, in which they might have saved their Labour, since our Blessed Lord in *Matt. 12. 40.* calls it a Whale.

(*i*) *Three &c.* In this respect *Jonah* was a very apt Type of our Blessed Saviour, who for the same Space of Time was in the Belly of the Earth, the Grave,

(*k*) *Yet, &c.* Though this be the Substance of the Judgment denounced by *Jonah* against *Nineveh*, *Jon. 3. 4.* yet it is reasonable to believe, that *Jonah* preach'd more than barely this; both for Conviction, by laying open the sins of the *Ninevites*, to manifest the Justice of the Judgment denounced; and also for Exhortation, to bring them to Repentance, that they might escape it.



would subject him to the Censure of having been a false Prophet, and accordingly expostulates with God about it; who gently reproved him, asking him, whether he did well to be angry? However, *Jonah* in Discontent went out of the City, and building a Booth, he sat under the Shade of it, waiting to see what would be the Fate of the City; seeming rather to desire the Destruction of the Place, than endure the least Reflection on his Prophetical Office. But God gave him a rational Conviction of his Partiality to himself, and want of Pity to the *Ninevites*; for he prepared a (1) Gourd, and made it shade *Jonah* from the scorching Beams of the Sun which were troublesome to him. This pleased *Jonah*; but early the next Morning God prepared a Worm, which gnawed the Gourd, and made it wither. *Jonah* having lost this Defence from the Heat of the Sun, was so infested with its Scorching, and the violent East Wind, that he fainted, and in the Extremity of Pain he wish'd to die. Upon which God expostulated with *Jonah* thus: "Thou hast had Compassi-  
 " on on the Gourd, for which thou hast not laboured,  
 " neither

(1) *Gourd*. That Translators, by sticking too closely to the Original, and likewise by going too far from it, have multiplied Controversies, and given Occasion to several foolish and superstitious Fancies, and dangerous Errors; amongst many others, we have here in this Text of *Jonah* 4. 6. a very remarkable Instance. What this *Gourd* was, no Body certainly knows: There are many Conjectures about it, and it has afforded Matter for great Debate formerly, especially between the two Fathers, St. *Jerome* and St. *Augustine*; St. *Jerome* translated the Hebrew Word *Kikaion* by that of *Ivy*; but the *Septuagint* and vulgar Latin, which were St. *Augustine's* Favourite Versions, translated the one a wild *Gourd*, the other a *Pumpkin*. St. *Jerome's* Freedom had like to have cost him dear; for St. *Augustine* attack'd him violently in several Letters, to which St. *Jerome* always answer'd very civilly, telling him he did not pretend to determine posi-

tively that it was an *Ivy*, but that it must have been some such plant, rather than a *Gourd* or a *Pumpkin*, which growing close to the Earth could not have shaded *Jonah* from the Heat of the Sun. But this was not all; for St. *Jerome* complains that he was sent for to Rome, and there accused of Sacrilege and Heresie by St. *Augustine's* Friends, for changing the Name of this Plant from a *Gourd* to *Ivy*; and that they who stood for his Version of this Word were so scurvily used, that they were often forced to come to Blows. Whatever Name this Plant should go by, no doubt it was a Plant of a spreading Leaf; whence some have taken it for a wild *Vine*; others for a *Cucumber*, or a *Pumpkin*; and, perhaps, it might be the *Palmetta*. If any desire to be further informed of this ridiculous Controversy, they may consult *Ribera* on *Jonah*, *Sixtus Senensis*, *Martinus*, and *Calvin's* Commentary on the Place.

JONAH CHAP. IV.  
Jonah's Gourd.

35



JONAH 4. Verse 6. <sup>2V.p.138.</sup>

*And the LORD GOD prepared a gourd,  
and made it to come up over Jonah, that  
it might be a shadow over his head, etc.*



“ neither didst thou make it grow, and which came up  
 “ in a Night, and perish’d in a Night: And should  
 “ not I spare *Nineveh*, that great City, wherein are  
 “ more than sixscore thousand Persons that cannot dis-  
 “ cern between their right Hand and their left; and  
 “ also much Cattle? (m)

Return we now to the Affairs of *Judah*, whose last King was assassinated at *Lachish* by some Conspirators of *Jerusalem*. His Son, young (n) *Uzziah*, at the Age of sixteen Years is proclaimed King. He was a religious Prince the former Part of his Reign, maintaining the Worship of the true God, for which the Lord bless’d his Arms with Success: He worsted the *Philistines* in many Battles, dismantled the Cities *Gath*, *Jabneh* and *Azoth*, and was so successful against the *Arabs* and the *Ammonites*, that he became terrible to his Neighbours: And to secure and adorn his Royal City at *Jerusalem*, he built Towers on the Walls of it, from whence by Engines they could throw Darts and Stones on an approaching Invader. He was a great Admirer of Husbandry, which he vastly improv’d, and by it grew very wealthy. But the Glory of all his Kingdom was his Arms, which consisted of two thousand six hundred Officers, and three hundred and seven thousand and five hundred Soldiers, compleatly arm’d both for Offence and Defence. Thus bless’d in all Things was this happy King, so long as the Prophet (o) *Zechariah*

(m) The Book of *Jonah* ends as abruptly as it begins; for it begins with a Conjunction Copulative [*And the Word of the Lord came to Jonah*] (for so it should be read; and in the Bible of 1600 it is, *The Word of the Lord came A L S O to Jonah*) which has made some Commentators think, that this was but an Appendix to some other Writing of his, or of some other concerning him. This Book of *Jonah* likewise ends as abruptly as it begun; for it gives no Account of what became of the *Ninevites* or of *Jonah* himself after this: Though from God’s convicting of *Jonah* by the Miracle of the Gourd, and his compassionate Expression

concerning the *Ninevites*, chap. 4. v. 11. it is likely he revers’d their Doom.

(n) *Uzziah*. In 2 Kings 15. 1. he is called *Azariah*.

(o) *Zechariah*. He was not only a Prophet, but Preceptor to the King. St. *Jerome* says, this *Zechariah* was the Son of that *Zechariah* the Son of *Jehoida*, who was stoned by the Command of King *Joash*, and born after his Father’s Death. *Helvicus* will not allow the *Zechariah*, whom he mentions in the thirty third Year of *Uzziah*’s Reign, to be the same with the Prophet *Zechariah* who wrote the Prophecy under *Darius*; and with good Reason,

*chaziah* lived, which was to the three and thirtieth Year of his Reign; but when he was dead, the King was so puffed up with his Greatness, that forgetting himself, he would needs go into the Temple of the Lord to burn Incense upon the Altar. *Azariah* the Priest seeing this, attended by eighty other Priests, followed the King, and told him; It was not his Office to burn Incense, but theirs. The haughty King inrag'd to be thus reprov'd by his Subjects, holding a Cenfor in his Hand, threatned them, and was just going to burn the Incense; but he was in the Instant struck with a Leprosy, and obliged to depart the Temple in a shameful Manner. Nor did he ever recover of this Disease, but was forced to dwell apart by himself; and his Son *Jotham*, as Vice-Roy, took upon him the Administration during his Father's Life. Who having reigned (p) two and fifty Years, died, and was buried in the same Field wherein the Royal Sepulchres were, but at a Distance from them.

Whilst the Affairs of *Judah* were in a flourishing Condition under that Part of *Uzziah's* Reign, wherein he served the Lord, the Kingdom of *Israel* began to (q) decline; for *Zechariah* the Son of *Jeroboam*, the second and last of the Race of *Jehu*, who succeeded his Father in the eight and thirtieth Year of *Uzziah* King of *Judah*, was at the End of six Months murder'd by *Shallum*, who usurped the *Israelitish* Crown, which he possess'd but one Month; for *Menabem* going from (r) *Tirzah*, slew *Shallum*,

(p) *Two, &c.* The Prophecies containing but little historical Matter in them, I shall only take Notice of them in the Reigns of those Kings in whose Time they prophesied.

(q) *Decline.* King *Zechariah* was the fourth from *Jehu*, and the last King of his Race; in whom was fulfilled that gracious Promise, which the Lord was pleased to make to *Jehu*, as a Reward of his Courage and Zeal in executing the Judgment which God had commanded him to

do upon the House of *Abab*, viz. That he and his Family should sit on the Throne of *Israel* unto the fourth Generation; which was about an hundred Years; the last of the Family being this King *Zechariah* the Son of *Jeroboam* the second.

(r) *Tirzah.* *Josephus* says that this *Menabem* was at the Siege of *Tirzah* by King *Zechariah's* Order, where it is probable he might be General, because of making himself King upon the Death of *Shallum*.



*lum*, and made himself (s) King. *Menabem* being settled on the Throne took the Town of *Tiphfab*, which had refused to open their Gates to him; for which he put the Inhabitants to the Sword, and was so barbarously cruel, that he ripp'd up all the Women that were with Child in the Place; after which he plunder'd and laid waste all the Country about it as far as *Tirzab*.

In these Times was *Israel* torn with terrible Convulsions; Rapine, Murder, and all manner of Violence, and especially Superstition and Idolatry, reigning throughout the Land; and though God often admonish'd, reprov'd and threaten'd them by his Prophets, yet they would not repent; whereupon God stirred up (t) *Phul* King of *Assyria* to come and (u) invade the Land. *Menabem* understanding this, politickly contriv'd to make an Advantage of this threatening Storm; for presenting the *Assyrian* King with three thousand Talents of Silver, which he rais'd among his People, he not only persuaded *Phul* to withdraw his Forces, but before he went, to confirm the Possession of the Crown to him. This answer'd his End, for he reigned quietly ten Years, and was succeeded by his Son *Pekabiah*, in the fiftieth Year of *Uzziah* King of *Judah*. He had not reign'd above two Years, when *Pekab* the General of his Army conspir'd against him, and having slain him in the Tower of the Palace Royal, seiz'd the Crown, which he wore twenty Years; though not with great Quiet, for *Tiglathpileser* King of *Assyria* fell upon *Ijon*, *Abelbethmaachab*, *Janoab*, *Kadesh*, *Hazor*, *Gilead*, and *Galilee*, and all the Land of *Naphthali*, all subject to the Crown of *Israel*, and carried the Inhabitants Captives to *Assyria*. *Hoshea* the Son of *Elah* taking  
Ad-

(s) King. We are referred to the Book of the *Chronicles* of the Kings of *Israel*, for an Account of the rest of the Acts of these three last Kings, *Zechariah*, *Shallum* and *Menabem*; of which Acts no mention is made in either of those Books of *Chronicles* which we have. Which makes it still more evident, that that Book, so often referred to, is lost.

(t) *Phul*. This *Phul* is by some taken to be that King of *Nineveh*, then the chief City of the *Assyrian* Monarchy, who is said to have repented at the Preaching of *Jonah*.

(u) *Invade*. See 2 Kings 15. 19. and 1 Chron. 5. 26.

Advantage of *Pekab's* Confusion and Distress by this Ravage and Stripping of his Country, murders him, and crowds himself into the Throne; where for a while we will leave him, and return to the Affairs of *Judah*.

*Jotham* was five and twenty Years old when he began to reign, though, as Vice-Roy, some Years before, the whole Administration had gone through his Hands. He had frequent War with his Neighbours, particularly with *Rozin* King of *Syria*, and with *Pekab* King of *Israel*: He made War likewise with the *Ammonites*, whom he defeated, and oblig'd to pay him Tribute. He was a just, powerful, and (*w*) religious Prince, and of a public Spirit; for he built a Gate to the Temple, and rais'd many other Structures for the Service and Strength of his Kingdom; and after sixteen Years Reign he died, and was succeeded by his Son *Abaz*, a wicked Prince, who degenerated from the Piety of his Father and Grandfather, and so far exceeded the worst of his Predecessors, that he not only walked in the Steps of *Jeroboam*, who set up the Calve-Worship, but made molten Images for all the inferior Gods of the Heathens. He sacrificed and burnt Incense in the High Places, and on the Hills, and under every Green Tree. He likewise burnt Incense in the Valley of the Son of *Hinnom* (a Place not far from *Jerusalem*) and, to add to his other Impieties, he made his Son to pass through the (*x*) Fire, according to the Custom of the Heathen, whom God had cast out to make Room for the Chil-

(*w*) *Religious*. Though the High Places remained during his Time, 2 *Kings* 15. 35. yet the People that sacrificed there, sacrificed to the Lord.

(*x*) *Fire*. Interpreters agree, that this passing through the Fire was done either by causing the Child to pass to *Moloch* between two Fires, made near the one to the other for that Purpose; by which the Child was not killed, but consecrated to that Idol. Or by shutting up the Child in the Body of the

Idol, which was made of Brass, in Body like a Man, but in Head like an Ox; in Bulk so great, that the Body was divided into seven distinct Cells; into one of which the Child to be sacrificed being put, was suffocated and burnt to Death by the Heat which was conveyed from a Fire without. And, that the Shrieks of the Children might not be heard, the Priests beat Drums; whence the Place was called *Tophet*, which signifies a *Drum*.



Children of *Israel*. But God soon called him to a strict Account for these abominable Doings, by permitting the (y) Kings of *Syria* and *Israel* to invade and ravage his Country. These two Kings, with their joint Forces, laid Siege to *Jerusalem*; which put *Abaz* and his People into a great Fright: But the Lord sent the Prophet *Isaiab* to *Abaz* to comfort him, and foretel the Destruction of his Enemies, and the Establishment of himself and People, if they would believe in the Lord. For Confirmation of this, the Prophet bid *Abaz* ask a Sign of the Lord; but the stubborn King would not, under a hypocritical Pretence that he would not tempt God; though it was nothing but a Distrust of his Preservation. The two Kings having spent some Time in the Siege of *Jerusalem*, despairing of taking it, retir'd; but they committed most barbarous Hostilities in other Parts of the Kingdom; for *Rezin* King of *Syria* recovered *Elatb*, out of which he drove the *Jews* and settled the *Edomites* in it, and return'd to *Damascus* with a great Booty. *Pekab* on his Side ravag'd the Country with an unlimited Fury, putting a hundred and twenty thousand Men of *Judah* to the Sword, and carrying away two hundred thousand Women and Children Captives. At the same time *Zickri*, a powerful Man of *Ephraim*, slew *Maasiab* the King's Son, together with *Azri-*

(y) Kings, &c. As this Story is related in the Books of *Kings* and *Chronicles*, there seems some Disagreement. For in 2 *Chron.* 28. 5. &c. it is said, that God delivered *Abaz* into the Hand of the King of *Syria*; who smote him, and carried away a great Multitude of Prisoners to *Damascus*. And that he was delivered into the Hand of *Pekab* King of *Israel*, who slew in one Day six-score thousand Men of *Judah*, and carried two hundred thousand Women and Children, with much Spoil, to *Samaria*. And in 2 *Kings* 16. 5. it is said, that *Rezin* King of *Syria*, and *Pekab* King of *Israel*, came up to *Jerusalem*, and besieged *Abaz*, but could not overcome him. And *I-*

*saiah*, chap. 7. ver. 1. &c. says the same as 2 *Kings* 16. 5. To accommodate these several Relations, we must suppose, that the Account given in the Book of *Kings*, and by the Prophet *Isaiab*, related to one Time, and that of *Chronicles* to another; or else, that the two Kings of *Syria* and *Israel*, after they were forced to raise the Siege of *Jerusalem*, committed those Hostilities of killing so many Men, and taking so many Captives, in other Parts of the Kingdom. For there seems to be no ground for Suspicion of any Mistake of the Transcriber in either Place; the Text agreeing in all three, only that in *Isaiab* and *Chronicles* is more particular than that in *Kings*.

*Azrikam* the great Master of the King's Household, and *Elkanah*, who was next in Authority to the King. These Barbarities provoked the Lord, who in Pity to distressed *Judah* sent the Prophet *Obed* to reprove the cruel *Israelites* for the Slaughter they had made, and the Prisoners they had taken. Upon this the Chiefs of the Tribe of *Ephraim* oppos'd the bringing the Captives and Plunder into *Samaria*, alledging, that they had already enough provoked God, and need not add this to their other Sins. This so weigh'd with the Army, that they quitted both the Prisoners and the Booty, and the Princes of *Israel* clothing them that had been stripp'd, and supplying them with Necessaries, sent them and the Spoil to *Jericho* to their Friends.

The *Edomites* having gotten Possession of *Elam*, and the Territories belonging to it, grew troublesome Neighbours to *Judah*, which they infested with frequent Incurfions, as did the *Philistines*, who took several Cities in the South Parts of *Judah*. Under which Afflictions, King *Abaz*, instead of repenting, persisted in his Idolatry, and sacrificed to the Gods of *Damascus*, hoping for Success from them, because he saw that the People flourished. But this, and his mistaken Policy, in calling in a foreign Aid, contributed to his Ruin; for distrusting the Providence of the Lord, he sent Ambassadors to (z) *Tiglathpileser*, King of *Assyria*, with a Present of Silver and Gold, to desire him to come and assist him, against the Kings of *Syria* and *Israel*, offering to become a Tributary to him. The *Assyrian* King glad of this Opportunity, makes short Work with the King of *Syria*, for coming with a great Army against *Damascus*, he besieged and (a) took it, slew *Rezin* the *Syrian* King, and carried away the People Captive. But before the *Syrian* King left *Damascus*,  
*Abaz*,

(z) *Tiglathpileser*. He is also called *Tiglathpilneser*, 2 *Chron.* 28. 20.

(a) Took. This Destruction of *Da-*

*mascus* was not only foretold by *Isaiah*, chap. 7. but by the Prophet *Amos*, chap. 1. ver. 3. and also, chap. 3. ver. 12.



*Abaz* came to pay him a (*b*) Visit there; where he increased his Idolatry by unluckily seeing and admiring an idolatrous Altar, which so pleased him, that he caused a Model of it to be made, and sent it to *Urijah* the Priest at *Jerusalem*, to make him such another against his Return. *Urijah* pursued the King's Directions, and when *Abaz* came to *Jerusalem* he sacrificed on it, and grew so fond of this additional Idolatry, that he made great (*c*) Alterations and Innovations, removing to it part of the Vessels which were in the Temple, and at last shut the Temple up: And to extinguish the Worship of the God of his Fathers quite, he caused Altars to be erected in every Corner of *Jerusalem*; and in all the Cities of *Judah* he made High Places to burn Incense in to other Gods. In the Height of these Impieties *Abaz* died, having reigned sixteen Years, and was buried in *Jerusalem*; but not in the Royal Sepulchre of the Kings of *Judah*.

*Hoshea* the Son of *Elah* having murdered *Pekah* King of *Israel*, and seized the Crown, soon found his Usurpation attended with many Incumbrances. For he, imitating his wicked Predecessors, and together with the People continuing in Disobedience and Rebellion against the Lord, slighting the Admonitions and Threatnings of the Prophets, they at last so highly provoked God, that he deserted them, and suffered the King of (*d*) *Assyria* to afflict them. For *Hoshea* was scarce settled in his ill-gotten Throne, when *Salmanassar*, the *Assyrian* Monarch, invaded him. *Hoshea* for this Time pacify'd him with large Presents, and a Promise of becoming a Tributary to him: But

(*b*) Visit. This may be reasonably suppos'd to be done in Policy, lest the victorious *Assyrian* should come to *Jerusalem*, after his Success against *Damascus*, and take the Advantage of the Nakedness and Weakness of *Judah*, which had been of late so often pillag'd. And that what the King of *Assyria* did against the Enemies of *Judah*, was not so much out of Pity to them, as to enrich him-

self: For, as the Text says, 2 *Chron.* 28. 20. 'Tiglathpilnezer troubled Ahaz, but did not strengthen him.

(*c*) Alterations. See 1 *Kings* 7. 27. and 2 *Kings* 16. 14, &c.

(*d*) *Assyria*. The King of *Assyria* is call'd in *Isa.* 10. 5. the Rod of his Anger.

But neglecting to pay the Tribute-Money, and intending to revolt by the Assistance of the King of *Egypt*, *Salmanassar* having early Intelligence of his Designs, marches with a vast Army directly to *Samaria*, and laid Siege to it; which held out three Years, but at last was forc'd to yield, which was in the ninth and last Year of *Hoshea's* Reign. *Salmanassar* having taken the Place, put *Hoshea* in Irons, and confined him close, and carrying all *Israel* Captives into *Assyria*, he placed them in *Halab* and in *Habor*, by the River *Gozan*, and in the Cities of *Media*. Thus were ten Tribes dispossessed of the Land of *Canaan*, which God had given to their Fathers, (e) “ Because they obeyed not the Voice  
 “ of the Lord their God, but transgressed his Cove-  
 “ nant, and all that *Moses* the Servant of the Lord had  
 “ commanded, and would not hear them, nor do  
 “ them:” And of this Calamity they had been often admonished, and their Captivity foretold by the (f) Prophets.

Among the Captive *Israelites* that were led away by *Salmanassar*, was (g) *Tobit*, a Man of the Tribe and City of *Naphtali*. He had served God from his Infancy, and done many Acts of Charity. He married a Wife of his own Tribe, called *Anna*, by whom he had a Son named *Tobias*, or *Tobit*, whom he brought up very piously. In their Captivity this little Family served God, and would not eat of the Food of the Heathens, but lived after the Manner of the *Jews*. His Piety was conspicuous to all, and so won upon the Con-

(e) *Because*. See 2 *Chron.* 18. 12. and more at large, 2 *Kings* 17. from v. 7. to v. 24. where the Justice of God in disinheriting the *Israelites*, and the Cause of it, are very amply set forth.

(f) *Prophets*. *Isaiab* 8. 4. and 9. 9. to the End. *Hosea* 8. 5, 6, 7, 8, 9. and chap. 13. 16. *Amos* 3. 9. to the End; chap. 5. 2, 3, 5. and chap. 6. 7. and 7. 17. and *Micah* 1. 5, 6, &c. chap. 2. 3, 4, &c.

(g) *Tobit*. The *Jews* themselves look'd upon the History of *Tobit* to be true,

though they have not placed the Book of *Tobit* among their Canonical Books of Scripture. It is generally believ'd to have been writ by the two *Tobits*; but there is no Certainty of that. It is likely the Book was first written in *Chaldaick*, which was the Language of the Country where *Tobit* was a Captive. St. *Jerom* translated it from the *Chaldaick* Original, which is now lost; from which the *Greek* varies a little. I insert this Story here, because it happened as near this Time as I can conjecture, and for the Sake of the divine Revelation, so often mention'd in it.



# TOBIT CHAP.V.

The angel goes with Tobias.

36



TOBIT 5. Verse 16. <sup>2 V. p. 147.</sup>

*And when his son had prepared all things  
for the journey, his father said, Go thou now  
this man & God which dwelleth in heaven etc.*

Conqueror *Salmanassar*, that he made him his Purveyor, and gave him Leave to go whither he pleased. He made a pious Use of this Liberty, and from it took an Occasion of visiting and relieving his enslaved Country-Men. He went one Day to *Rages*, a City of the *Medes*, with ten Talents of Silver, which the King had bestowed on him, and finding *Gabel*, who was of his own Tribe, very poor, he lent him the ten Talents, and took a Receipt. After the Death of *Salmanassar*, *Sennacherib* persecuted the *Israelites*, yet *Tobit* did not cease to assist them; for he went daily to visit his Kindred, comforted, and distributed among them what he had, to the utmost of his Power; for he fed the Hungry, cloathed the Naked, and buried those that died, or had been killed. King *Sennacherib*, after flying from the Land of *Judah*, by Reason of a Plague God had sent amongst his Soldiers, and retiring into his own Country in a Rage against the *Israelites*, he caus'd many of them to be slain, whose Bodies *Tobit* buried. The King being inform'd of this, commanded him to be killed, and his Goods to be seized. *Tobit* hearing this fled, and having been a Friend to many in Distress, did not now want a Friend to conceal him. About six Weeks after the King was murdered by his two Sons; upon which *Tobit* returned to his House, and had all his Goods restored to him. The Danger he had been in before did not deter him from burying the Dead. And having one Day very much fatigu'd himself in that charitable Office, he lay down to sleep under a Wall, and as he slept, there fell from a Swallow's Nest some hot Dung into his Eyes, and blinded him. This affliction he bore with much Patience, in which Time he and his Wife were driven to such great Straights, that she was forced to take in Work to maintain them.

*Tobit* believing he had not long to live, gave his Son excellent (*b*) Instructions, and ordered him to go to *Gabel*

(*b*) Instructions. See *Tobit*. 4.



*bel* at *Rages*, to recover the ten Talents he had lent him, and return his Receipt. Young *Tobias* was unwilling to undertake this Journey alone, therefore his Father bid him inquire for some civil Person to bear him Company, whom he would requite for his Trouble. The Angel *Raphael* appeared to *Tobias* in the Shape of a young *Israelite*, and offered to conduct him to his Father's Friend *Gabel* at *Rages*, at whose House he said he had been, calling himself *Azariab* the Son of *Ananias*, and promised to carry out and bring back the young Man in Safety. As soon as they were gone, *Tobias's* Mother wept, fearing she should never see her Son again; but the Husband, trusting in God, comforted her. *Tobias* being on his Way, and coming to the River *Tigris*, went to wash his Feet, and saw a great Fish coming out of the Water, which he thought would devour him: but the Angel encouraged him; advising him to lay hold of the Fish and pull it upon the Land: When he had so done, the Angel bid him take the Intraills of it, and to keep the Heart, the Gall and the Liver, assigning for a Reason, that the Liver and the Heart being burnt on the Coals, the Smoke of them would drive away evil Spirits, and that the Gall was proper for curing of Blemishes in the Eyes. Then they dressed some of the Fish, and salted up the rest to serve them till they came to their Journey's end.

Being come near *Ecbatan*, a City of *Media*, the Angel told *Tobias* there was a Man in that City called *Raguel*, who was of the same Tribe, and his near Kinsman; that he should go and lodge at his House, ask his Daughter in Marriage, and by that Means he would get all he had. *Tobias* told him he was informed she had been married already to seven husbands, who were all dead, and that the evil Spirit had killed them; that he feared the same Fate would befall him, and being an only Son, his Death would cause so great Affliction and Grief to his Parents, that it would hasten their End. The Angel answered, That the Persons over whom the evil Spirit had Power, were such as married without the Fear of God, and only

37

TOBIT CHAP. VIII.  
Tobias and his wife are found safe.



TOBIT 8. Verse 13. <sup>2V.p.149.</sup>

*So the maid opened the door,  
and went in, and found them both  
asleep.*



ly thought of satisfying their brutal Appetite like Beasts; that to prevent the Misfortune that had befallen the others, when he married the young Woman, he should strictly observe Continence for the first three Days, wholly devoting himself and his Wife to Prayer. That the first Night he should lay the Liver of the Fish on the Fire, and it would drive away the evil Spirit; and when the third Night was passed, he should take the young Woman in the Fear of the Lord, and for the Sake of having Children.

*Tobias* being arrived at *Raguel's* House, is received with much Joy and Respect, which encouraged the young Man to demand his Daughter in Marriage. *Raguel* at first made some Difficulty to give her, fearing that the same Mischief might fall on him, which had happened to the other seven that had married her; but the Angel bidding him not fear, he without more to do gave her to him. *Tobias* punctually performed what the Angel had enjoined him in Regard of his Wife; for he roasted the Liver of the Fish on the Coals, and spent three Nights in Continence and Prayer. *Raguel*, who expected the Death of this his Eighth Son-in-Law, was surprized and amazed to see him alive and well in the Morning; and for Joy of this, made a Feast, and conjured his Son *Tobias* to stay with him a Fortnight. In which Time, that he might not seem to neglect his Father's Affairs, whilst he was ingaged at his Father-in-Law's House a merry-making, he intreated the Angel, whom he took still to be *Azariah*, to go to *Rages*, to receive the Money of *Gabel*, which he owed to his Father. The Angel did so, went and received the Money, told *Gabel* what had happened to young *Tobias*, and conducted him to the Wedding.

In the mean Time old *Tobit* and his Wife were in great Pain for their Son. The Mother was inconsolable, but the Father still had Hopes. And now *Tobias* considering his Parents Uneasiness at his long Absence, took Leave of his Father-in-Law, and set out with the Angel, his Wife, Men and Women-Servants, Cattle and Camels,

which carried a considerable Sum of Money. They arrived in eleven Days at *Charan*, which is not far from *Nineveh*. The Angel and *Tobias* set out before his Wife; and the Dog that had gone with them ran Home before them. By this the good old Parents knew their Son was not far off, and went out to meet him. After Imbraces and mutual Salutations, *Tobias* rubbing his Father's Eyes with the Fish's Gall, a Sort of white Film dropped from them, and the old Man recovered his Sight. *Sarah*, *Tobias's* Wife, and all their Family came seven Days after; and being now all met, there was great Feasting and Rejoicing for a whole Week; after which *Tobias* designing to reward *Azariab*, offered him half of all that he had brought home from his Journey. Upon which he, whom they took for *Azariab*, declared he was the Angel *Raphael*, and vanished. *Tebit* lived to be an hundred and eight and fifty Years old. Before his Death he foretold the approaching Destruction of *Nineveh*, and the Rebuilding of *Jerusalem*. He advised his Son to depart from *Nineveh* with his seven Children, as soon as his Mother was dead. The Son obeyed him, and immediately after the Decease of his Mother, taking his Wife, Children, and Grand-Children, he left *Nineveh*, and returned to his Father and Mother-in-Law, whom he found still living in a good old Age. Upon *Raguel's* Death he inherited all that he had, and, having lived a hundred and seven and twenty Years, died in the Fear of the Lord.

The poor *Israelites* being forced out of their own Country, the *Assyrian* King drew out several Colonies of his own People from *Babylon*, and other Provinces, and sent them into (i) *Canaan*, where they took Possession of the Cities, and dwelt in them; but polluting the

(i) *Canaan*. This re-peopling of *Samaria*, and other Cities of *Israel*, is ascribed to *Esharaddon*, *Ezra* 4. 2. But he being the Grand-son of *Salmanassar*, by whom the Country was depopulated, it may be considered, whether it be proba-

ble, that the Country lay waste and uninhabited so many Years, as were between the Grand-father and Grand son; and whether they, who were sent by *Esharaddon*, might not in all Likelihood be a second Colony.



the Holy Land with various Idolatries, the Lord sent (k) Lions among them, which slew many of them. The People attributing this Affliction to their not adoring the God of the Country in such Manner as he would be worshipped in, dispatched away Messengers to the King of *Assyria*, to acquaint him that the God of the Land had sent Lions among them, because they, not knowing how that God would be served, had performed no Worship to him. Upon this the King ordered that one of the Priests that had been brought Captive out of the Land of *Israel*, should be carried back thither, to instruct these new Inhabitants in the Worship of the God of the Land. Accordingly one of the captive Priests was sent, who settled in *Betbel*, and taught the People how they should (l) fear the Lord. But these Colonies consisting of a Mixture of People of several Nations and Provinces, each made a God of their own, according to the Manner of the Place from which they came, and put them in the Houses of the High Places, which the (m) *Israelites* had made. Thus there came amongst them a confused Mixture of the Worship of the true God, and of false Deities, they at the same Time serving the true God, and their own Idols: The last of which were many and various, according to the Custom of the Country from whence they came. They that came from *Babylon* set up (n) *Succothbenoth* for their God. They that came from *Chuthath* made (o) *Nergal* their God. The Men of *Hamath* set up (p) *Ashima*. The *Avites* had two Gods, (p) *Nibhaz* and *Tartack*.

(k) *Lions*. See 2 Kings 17. 25.

(l) *Fear*. That is, how they should worship the Calf, as the degenerated *Israelites* had done.

(m) *Israelites*. 2 Kings 17. 29. they are call'd *Samaritans*, because *Samaria* was the Metropolis, or chief City of that Kingdom.

(n) *Succothbenoth* was the Picture of a Hen with her Chickens, *Godwyn Mos.*

and *Aar. l. 4. c. 7.*

(o) *Nergal*. The *Hebrew* Doctors call this the *Gallus Silvestris*, others, a *Woodcock*. But *D'Assigny, l. 1. p. 103.* says, *Nergal* was a continual Fire.

(p) *Ashima* was represented by a Goat, *Godwyn, ut supra.*

(q) *Nibhaz*. Supposed to be the same with *Anubis*, which the *Egyptians* worshipped in the Image of a Dog.

(*r*) *Tartak*. They that came from *Sepbarvaim* had two,  
 (*s*) *Adramelech* and (*t*) *Anammelech*.

Though this Captivity, and the Afflictions that attended it, were a literal Completion of what the Prophets had told the *Israelites* would inevitably befall them for their Disobedience; yet were they so far from being reclaimed, that they persisted in their wicked Course of Idolatry, and neglected the Statutes and Laws, which the Lord had given to their Forefathers. This was the End of the *Israelitish* Kingdom, and the Beginning of that Mungrel People, which were afterwards called *Samaritans*; Enemies to the *Jews*, and, as such, rejected by them.

The Kingdom of *Israel* thus extinguished, that of *Judah* had a longer Period, continuing about a hundred and forty Years after the Captivity of *Israel* commenced. Good *Hizeliah* succeeding his wicked Father *Abaz*, began his Reign in the third Year of *Hoshea*, and in the six and twentieth Year of his own Age. God blessed him with nine and twenty Years Reign of Plenty and Prosperity; for he was a religious Prince, and permitted no other Worship throughout his Dominions, but that of the true God, as it had been appointed by the Law. The very first Month of the first Year of his Reign he caused the Gates of the Temple, which his Father had shut up, to be opened, and the Fabrick to be repaired. Then giving Order to the Priests and Levites to sanctify themselves, he caused them to cleanse it, and put all Things in Order. When the Temple was cleansed, the King, having recovered all the Vessels and Utensils that could be found, had them cleansed, and placed before the Altar of the Lord. Pious *Hizeliah* having thus prepared all Things for the Worship of his God, went early in the Morning to the Temple, attended with his chief

(*r*) *Tartak*. Worshipped in the Form of an Ass.

(*s*) *Adramelech*. Represented in the Form of a Mule.

(*t*) *Anammelech*. In the Form of a

Horse. But because the *Sepharvaites*, 2 *Kings* 17. 31. are said to burn their Children in the Fire to these Gods, some have thence conjectured, that these two Idols were the same with *Moloch*.



chief Officers; where he offered Burnt-Offerings and Sacrifices in such Abundance, that the Priests were too few to slay them, and were forced to accept of the Help of the *Levites*, who (so great was the Corruption then in the Priesthood) were more ready to sanctify themselves than the Priests. Thus was the Service of the House of the Lord revived and set in Order, to the mutual Joy and Satisfaction both of King and People. And now a Way being opened for a thorough Reformation, the King proposed the reviving of the Passover; which, by Reason of the Division of the Kingdom, and the frequent Commotions that had happened thereupon, had not been regularly observed for a long Time. Wherefore consulting with his Princes, it was agreed, that since it could not be kept in the first Month, (which was the usual Time for it) because there was not a sufficient Number of Priests sanctified, and the People could not have timely Notice to assemble at *Jerusalem*, it should be kept in the second Month, and Proclamation to be made from *Dan* to *Beersheba*, to invite not only the two Tribes of the Kingdom of *Judah*, but all those of the ten Tribes of *Israel*, that had escaped the Captivity. Accordingly (v) Letters were sent by Post from the King throughout all *Israel* and *Judah*. But when the Messengers came to the Countries of *Ephraim*, *Manasseh* and *Zebulun*, they were derided and uncivilly used. However, several of the Tribes of *Asser*, *Manasseh* and *Zebulun*, gladly imbraced the Opportunity of Worshipping the Lord the true Way, and came to *Jerusalem*. As for the Men of *Judah*, the Power of God wrought so effectually upon them, that they unanimously obeyed the King and his Princes, who, they were sensible, acted by the Command of the Lord.

All Things being prepared, as well as the Time would permit, and the idolatrous Altars in *Jerusalem* demolished and thrown into the Brook *Kidron*, the People met, and on the fourteenth Day of the second Month,

(v) Letters. See 2 Chron. 30. 6.

Month, celebrated the Passover. But good King *Hezekiah* fearing that in so great a Multitude there might be some who had not observed the Ceremony of sanctifying themselves, offered this atoning (*w*) Prayer for them, “The good Lord pardon every one, that prepareth his Heart to seek God, even the Lord God of his Fathers; although he be not cleansed, according to the Purification of the Sanctuary.” The Passover being over, the King commanded all that were present to go into all the Cities of *Judah*, and break down the Images, burn the Groves, and demolish the High Places and Altars, not only in *Judah*, but in all Parts of *Benjamin*, and in those Places of *Ephraim* and *Manasseh*, which were subject to *Judah*. In fine, he restored the ancient Worship, that had been used in the Temple in all its Solemnities, allotting to the Priests and Levites their respective Services and Allowances of Provisions and other Necessaries. And to perfect the Reformation in Point of Religion, he broke in Pieces the Brazen Serpent which *Moses* had made, because the People had offered Sacrifice to it till that Time.

*Hezekiah* continuing strict in the Worship of the Lord, his Piety was rewarded with a prosperous Reign; and he merited the Title of, The best King of *Judah* (*x*) before and after his Time. He recovered those Cities which the *Philistines* had taken from his Father in the Low-Country, and South Parts of *Judah*; and being uneasy under the Tribute which his Father had engaged to pay to the King of *Assyria*, he refused to pay it any longer. Upon this *Sennacherib* enters *Judah* in the fourteenth Year of *Hezekiah*’s Reign, and besieging several Cities took them. Which *Hezekiah* hearing, and rightly conjecturing that he would at last bend his whole Force against *Jerusalem*, resolved while he had Time to make

(*w*) Prayer. See 2 Chron. 30. 18, 19. In which Chapter is set down the rest of this great Solemnity, the greatest that had been performed in *Jerusalem*, since

the Time of *Solomon*.

(*x*) Before. That must be meant, since the Division of the Kingdom.



## Book VI. *of the* HOLY BIBLE. 155

make it as strong as he could : And to supply himself, and straiten the Enemy, he stópped up all the Springs without the City, and turn'd the Brook *Gibon* into the City. Then he repaired the (y) Wall, made several new Fortifications, and added another Wall without the old one. He likewise repaired the Citadel *Millo*, and provided the City with all Manner of warlike Ammunition.

Notwithstanding these Preparations, *Hezekiah* wisely considering the Inequality of Power, thought it safer to submit and compound the Matter, than to run the Hazard of a Battle, and suffer his Country to be ravaged and plundered by the Enemy. To which End he sent Ambassadors to *Sennacherib*, who then was before *Lachish*, and by them acknowledging his Offence, intreated him to withdraw his Army, promising to submit to what Terms he pleased. The haughty *Assyrian* Monarch demands (z) thirty Talents of Gold, and (a) three hundred Talents of Silver ; which *Hezekiah* with much Difficulty comp'ied with, but was forced to strip the Temple and his own Palace. Bese *Sennacherib* having received the Money, refuses to stand to the Agreement, and, instead of raising the Siege, or withdrawing his Army, sent away a large Detachment under the Command of three Generals, *Tartan*, *Rabsaris*, and *Rabshekeh*, to take Possession of *Jerusalem* ; where *Rabshekeh*, in the Name of his Master, and in great Contempt of the God of *Israel* and King *Hezekiah*, demanded the Surrender of the City. *Hezekiah* had sent three of his Ministers to parly with the three *Assyrian* Generals, viz. *Eliakim*, Comptroller of his Household ; *Shebna*, the Secretary ; and *Joab*, the Recorder.

(y) *Wall*. This I suppose was that Part of the Wall which *Joash*, King of *Israel*, had broke down in the Time of *Amaziah*, King of *Judah*, 2 *Chron.* 25. 23.

(z) *Thirty*, &c. At four thousand five hundred Pounds a-piece, thirty Talents

of Gold come to one hundred thirty-five thousand Pounds.

(a) *Three*, &c. Three hundred Talents of Silver, at three hundred seventy-five Pounds each, come to one hundred twelve thousand and five hundred Pounds.

corder. To these *Rabshakeb* addressed himself after that insolent Manner in the *Jewish* Language, which he continued to repeat, that the People, hearing his proud Threats, and vain Boastings, might be afraid, and incline the King to yield to their insolent Demands. The three Ministers return to *Hezekiah* in a very mournful Manner, and relate to him what had passed between the *Assyrian* Commanders and them; upon which the King sent *Eliakim* and *Shebna* to *Isaiah*, to desire him to consult the Lord for them: Who not in the least dismayed at the Arrogance of the Blasphemous King of *Assyria*, returned this short and comfortable (b) Answer to the King of *Judah*; “ Lord, be not afraid of the Words which thou hast  
 “ heard, with which the Servant of the King of *Assy-*  
 “ *ria* hath blasphemed me. Behold I will send a Blast  
 “ upon him; and he shall hear a Rumour, and shall  
 “ return to his own Land, and I will cause him to fall  
 “ by the Sword in his own Land.

*Rabshakeb* having summoned *Jerusalem* to yield, and receiving no Answer, returned to his Master, who was incamped before *Libnah*. Here it was that *Sennacherib* heard the Rumour, which God threatened by *Isaiah*; which was, that his Country was invaded by *Tirbakab* King of *Ethiopia*. Wherefore resolving to return Home with all Speed, he sent a second Summons to *Hezekiah*, as blasphemous and as insolent as the former. *Hezekiah* having read the Letter, went into the Temple, and spreading it before the Lord, he prayed to him for Deliverance from the King of *Assyria*. *Hezekiah* had no sooner made his Prayer, but the Lord returned him another comfortable (c) Answer by the Prophet *Isaiah*, which was an Assurance of speedy Deliverance; for the King of *Assyria* should not attack *Jerusalem*, but return without doing any Hurt. This was soon verified; for in that same Night the Angel of the Lord came

(b) Answer. See *Isa.* 37. 6, 7, &c.

(c) Answer. See *2 Kings* 19. 20.



came into the Camp of *Sennacherib*; and (d) slew a hundred and eighty thousand, who were all choice Men. (e) *Sennacherib* the next Day seeing such a Slaughter of his People, hastned with the rest into his own Country, and took up his Residence at *Nineveh*; where he had not long been, but one Day, as he was worshipping in the Temple of (f) *Nisroch*, his God, his two unnatural Sons, *Adrammelech* and *Sharezar*, (g) assassinated him; who escaping into *Armenia*, made Way for *Eshbaddon*, their Brother, to ascend the *Assyrian* Throne. After this Defeat of *Sennacherib*, *Hezekiah* was very much respected by all the neighbouring Princes, several sending him Presents; so that he became exceeding rich and powerful. In the midst of all which he is seized by a mortal Disease, and to assure him it was so, the Prophet *Isaiah*, in the Name of the Lord, came to advise him to settle his Affairs, for he should die; and then withdrew. *Hezekiah* knew no other Way to deprecate this Sentence, but by applying directly to his God, whom he thus address'd:  
 “ Remember me, O Lord, I beseech thee, how I  
 “ walked before thee in Truth, and with a perfect  
 “ Heart;

(d) *Slew*. What Manner of Death these Men died is not mentioned in the Text, so that there is Room for Variety of Conjecture. Though most agree it was a Sort of Suffocation, probably occasioned by Lightning.

(e) *Sennacherib*. He being the grand Offender in this Case, and his People but as Subjects obeying him; it may be asked why he escaped in this great Slaughter? To which Interpreters answer, 1. That he might be sensible of that great Power which he had so insolently blasphemed. And, 2. That after he had seen the Slaughter of his People, and shamefully fled, he might die a more scandalous and ignominious Death, by the Hands of his unnatural Sons.

(f) *Nisroch*. Some take this God to be the Figure of *Noah's* Ark, others of an Eagle.

(g) *Assassinated*. The Cause of this Parricide is not mentioned in the Holy

Text. But Dr. *Prideaux*, in his Introduction to the Reading of History, p. 154. gives this plausible Account. When *Sennacherib* was got home, with the Loss of so great an Army, he demanded of some about him, what the Reason might be, that the irresistible God of Heaven so favoured the Jewish Nation? To which he was answered, That *Abraham*, from whom they were descended, by sacrificing his only Son to him, had purchased this Protection to his Progeny. Whereupon the King replied, “ If that will  
 “ win him, I'll spare him two of my  
 “ Sons, to gain him to my Side.” Which when his two Sons, *Sharezar* and *Adrammelech* heard, they resolved to prevent their own Deaths by his. To these Times may be referred those Prophecies of *Isaiah* which are contained in chap. 10. and in chap. 14. 25. and chap. 31. 8. and that of *Micah*. chap. 3. 6.

“Heart; and have done that which is good in thy  
 “Sight.” This short Prayer had so good Effect with  
 God, that before *Isaiab* was got into the Middle of the  
 Court, the Spirit of the Lord bid him return, and tell  
*Hezekiab*, that he had heard his Prayers, and seen his  
 Tears; that he should recover in three Days, and that  
 he would add fifteen Years to his Life; giving him at  
 the same Time an Assurance of his Care and Protection  
 of him and his People. *Hezekiab*, in Surprize at  
 the sudden Reverse of his Doom, asked the Prophet by  
 what Sign he might know he should recover. *Isaiab*  
 told him, he might take his Choice; either to have  
 the Shadow on the Sun-Dial go ten Degrees forward  
 or backward; and he chose the latter, which accord-  
 ingly came to pass. Then the Prophet ordered a  
 Lump of dry Figs to be laid upon the King’s Ulcer,  
 and he recovered. Immediately after which he drew  
 up a lamentable Memorial of his Affliction upon the  
 Thought of his Death, and a grateful Acknowledg-  
 ment of his Recovery; which he committed to  
 (b) Writing. The Fame of this Cure, and the Mira-  
 cle attending it spread so far, that it reached the Ear  
 of *Morodach Baladan*, King of (i) *Babylon*, who sent  
 Ambassadors with Letters and Presents to congratu-  
 late *Hezekiab*’s Recovery; who thinking he could  
 not more honourably return the Compliment, than  
 by shewing them the Grandeur of his Kingdom, ve-  
 ry (k) indiscreetly gave them a Sight of all his  
 Strength and Treasure. For which *Isaiab*, by the  
 Order of God, reprov’d him severely, and foretold,  
 that the Day would come, when all the Treasures  
 he had gathered, and his Children also, should be car-  
 ried into *Babylon*. *Hezekiab* having erred through hu-  
 man Weakness, not Stubbornness, (l) humbly bowing  
 to

(b) *Writing*. See *Isa.* 38. 9, &c.

(i) *Babylon*. At that Time *Babylon*  
 was a Tributary of the *Affyrian* Monar-  
 chy, and though *Morodach Baladan* is  
 called King, he is thought to be no more  
 than Vice Roy.

(k) *Indiscreetly*. Such Actions have

cost Nations dear; and have been often  
 the Occasion of drawing the barbarous  
 People into the *Roman* Empire.

(l) *Humbly*. This shews that *Hezekiab*  
 had some Ostentation or Vanity in shew-  
 ing his Treasures to the *Babylonish* Am-  
 bassadors.



to the Judgment, replied, “ Good is the Word of the  
“ Lord which thou hast spoken, seeing there shall be  
“ Peace and Truth in my Days.” How long after  
this *Hezekiah* reigned, is not certain; though this is  
the last Act recorded of him. Undoubtedly in fifteen  
Years after his Sicknefs, fo pious and good a Prince  
did many Things for the Honour of God, and the  
Good of his People; but being only recorded in the  
Chronicles of the Kings of *Judab*, we are deprived of  
the Memoirs of the latter Part of this and other Kings  
Lives. He was buried in the chief Sepulchre of the  
Sons of *David*, and all *Judab* lamented his Death, and  
did him Honour\*.

Good King *Hezekiah* is fucceeded by his Son *Manasseh*, at the Age of twelve Years. Though he  
was but young, yet he could not be a Stranger to  
the happy Reign of his pious Father, whose Exam-  
ple he was fo far from imitating, that he acted di-  
rectly contrary to him in all Things, especially in  
what related to the Worship of God; for he adored  
Idols, reftored the High Places, erected Altars to  
*Baal*, fet up an Idol in the Temple, made his Son  
pafs through the Fire, and made ufe of Diviners, In-  
chanters, and thofe who faid they had familiar Spirits.  
He was naturally very cruel; for, to add to the reft of  
his Crimes, he is faid to have fhed fo much (*m*) innocent  
Blood,

\* In *Hezekiah*’s Reign we read of two  
great Minifters, *Eliakim* and *Shebna*, who  
were fent to receive the King of *Affy-  
ria*’s Message by *Rabshakeh*, and after-  
wards to confult the Prophet *Ifaiab*  
about it, 2 Kings 18. 17, 18. and chap.  
19. 2. *Eliakim* was a good Man; but  
*Shebna* a wicked Man. The Prophet  
*Ifaiab*, chap. 22. was fent by the Lord to  
*Shebna* to reprove him, and tell him,  
that he would not only throw him out  
of his Offices, and place *Eliakim* in them,  
but fend him away Captive, and would  
violently turn and tofs him, like a Ball,  
into a large Country, where he fhould die:

And he would give his Office to *Eliakim*, (whom he had fupplanted, and got-  
ten from him the Office of ‘Treasurer’)  
and would make *Eliakim* a Father to  
the Inhabitants of *Jerufalem*, and to the  
House of *Judab*.

(*m*) Innocent. Amongft the reft that  
made up this purple Stream, it is more  
than probable, the innocent Blood of the  
Prophet *Ifaiab* was fpilt. For tho’ the  
Holy Text gives no Account of his Death,  
yet Ecclefiaftick Writers tell us, that un-  
der this King *Manaffah* (who is report-  
ed to have been his Son-in Law) he  
was

Blood, that *Jerusalem* was filled with it. By these horrid Impieties he provoked the Lord to send his Prophet to him with this dreadful Message; That he would bring such Calamities upon *Jerusalem* and *Judah*, that whosoever should hear of them, they should make their Ears to tingle: Declaring that he would forsake the Remnant of his Inheritance, and deliver them into the Hands of their Enemies. These Judgments soon came to pass; for God permitted the *Assyrians* to enter *Judah*, who committed all Manner of Outrage, and seizing the guilty King, who hid himself among the Briars, put him in Irons, and, with his People, carried him Prisoner to *Babylon*.

*Manasseh*, in this Distress, came to himself, and considering the Hand of God was just upon him for his abominable Practices, he, in most pungent Sorrow, and Sense of his Condition, addressed himself to God, who graciously accepted his Prayers, and restored him to his Kingdom. Upon his Return, to manifest the Sincerity of his Repentance, he removed the Idols and Altars of strange Gods out of the Temple, and suffered none of them to remain in *Jerusalem*. Then repairing the Altar of the Lord, he sacrificed thereon Burnt-Offerings, and Thank-Offerings, and obliged the People of *Judah* to serve the Lord. However, the People did still sacrifice in the High Places, not to Idols, but to the Lord their God only. And as he reformed in Matters of Religion, so he did in those of the State; for he garrison'd his Towns, and built a very high Wall, to inclose Mount *Sion* in the City. Having reigned five and fifty Years, he died, and was buried (not as the good Kings of *Judah*, in the Royal

was in his extream Age, after he had lived more than a hundred Years, and prophesied more than sixty of them, most barbarously put to Death, by being sawed in two with a wooden Saw. To which, very probably, the Author of the E-

pistle to the *Hebrews* might refer, when he said, *They were sawed asunder*, Heb. 11. 37. He collected into one Volume all the Prophecies he had made under the Kings, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*.



## II. KINGS CHAP. XXIII.

38

Josiah destroyeth Idolatry.



II. KINGS 23. Verse <sup>24p.161.</sup>4.

*And the king commanded Mikhiath the high priest, and the priests of the Second order; and the keepers of the door, etc.*

Royal Sepulchre) in the (n) Garden of his own House, called the Garden of *Uzziah*.

*Amon*, his Son, succeeded him, who inherited the worst of his Father's Vices, and followed the ill Example he had set him in the Beginning of his Reign, for which God shortened his Government, by permitting his Servants to conspire against him, and slay him. However, as wicked as he was, his Death was reveng'd; for the People put the Conspirators to Death, and placed his Son (o) *Josiah* upon the Throne, who was then a Child but eight Years old.

This youthful Prince gave such early Tokens of a pious Genius, that the Lord took him into his immediate Care, and He his Conduct from the Example of his most pious Predecessors. This recommended him still to the more immediate Providence of God, who inspired him with Divine Graces; for in the (p) eighth Year of his Reign, he not only destroyed the Idols and Altars of *Baal*, but the Altar at *Bethel*, and those that were in the High Places, with all other Things that tended to Idolatry. And to shew his Contempt of *Bethel*, where *Jeroboam* had set up one of the Calf-Idols, he sent the Ashes of the idolatrous Things, that he had burnt, thither. And, to be satisfied in a thorough Purgation of the Idolatrous Worship, he visited *Bethel* in Person, where, after many Expressions of Zeal for the Service of the true God, he not only deposed the false Priests, but seeing many Monuments of the Dead in the Mount, he ordered the Bones

to

(n) *Garden*. See 2 Kings 21. 18. Though his Reign was the longest of any of the Kings of *Judah* or *Israel*, and that his Captivity was in a few Years after his Accession to the Crown, yet we have very little said of him in the Holy Scriptures after his Restauration; but are referred to the Book of the *Seers* for the former part of his Reign. Who these *Seers* were, is differently opined. In our Margin they are called *Hozai*, which the *Jews* will have to be the

Prophet *Hosea*, which cannot be. The *Septuagint* turn the Word *Hozai* by that of *Seers*, making it not a proper, but common Name; from which *Vatablus* rightly calls them Prophets; For so was *Samuel* called, when *Saul* went to inquire of him.

(o) *Josiah*. This was the King, who was prophesied of by Name above three hundred Years before he was born. 1 Kings 13. 2.

(p) *Eighth*. See 2 Chron. 34. 2.



to be taken out of them and burnt upon one of the Altars. But by the Inscription discovering the Monument of the (q) Man of God, that came from *Judah*, to declare against the Altar at *Bethel*, he would not let his Bones be moved. *Josiah* carried this Reformation through all the Cities of *Samaria* that were subject to the Crown of *Judah*. And where-ever he found any Priests of the *Levitical* Order, that had sacrificed to Idols, he deposed them from their sacerdotal Office; yet sacrificed the false Priests upon their own Altars, and burnt their Bones there. But all this while that the King was zealous in reviving the Worship of the Lord God of *Israel*, the People shewed so much Indifference and Unwillingness in it, that he was forced to make use of his Royal Power to compel them. So dangerous are ill Habits, and difficult to be shaken off. Of this the Prophet (r) *Jeremy* very much complain'd.

This pious Prince having so happily carried on this Reformation in the distant Parts of the Kingdom, had ordered the Temple at *Jerusalem* to be repaired and cleansed of all the Remains of Idolatry; and having lodged the Money, which the Officers, by his Command, had collected for this Work in the Temple, whilst *Hilkiab* the High-Priest was locking up the Money, he found the (s) Book of the Law, which being brought to the King, and read by *Shaphan* the Chancellor to him, he rent his Robes, and immediately commanded *Hilkiab*, and the Princes of the Kingdom, to go and inquire of the Lord for

(q) *Man*, &c. See 1 *Kings* 13. 31.  
2 *Kings* 13. 18. 1 *Kings* 13. 11.

(r) *Jeremy*. See *Chap.* 3. 4, 5.

(s) *Book*. This was the Book of *Deuteronomy*, or rather the whole *Pentateuch*, 2 *Chron* 34. 14 which *Moses*, by the Command of God, had laid up in the Ark. Which Book having been so neglected by *Manasseh* and *Amon*, it was look'd upon as an extraordinary Thing to find it in the

Temple. For those two impious Kings had burnt or suppress'd all the Holy Books they could meet with. So that King *Josiah*, as yet, had not the Book of the Law; for when *Shaphan* the Chancellor read it before the King, he was so concern'd that he had been ignorant of it all this while, that in Grief he rent his Robes: Though some are of Opinion, that his Grief proceeded from the heavy Judgments pronounced therein against the Transgressors of it.

for him and themselves what they should do, for fear God's Wrath should be executed on them, for the Wickedness of their Predecessors, that had so flagrantly disobeyed the Words of the Law. Upon which *Hilkiah*, attended with the great Ministers, went to (t) *Huldah* the Prophetess, the Wife of (u) *Shallum*, Keeper of the Wardrobe, who dwelt in the (w) College in *Jerusalem*: And having imparted their Business to her, she told them, That the Evils threatned in the Book of the Law would soon fall on the House of *Judah*; but for the King, because he had humbled himself, when he heard the Judgments denounced against the People, he should die a King in Peace, and see none of the Evils he intended to bring against *Jerusalem*, and the Inhabitants of it.

With this Answer they return'd to the King, who thereupon assembled the People, and went with them to the Temple; where, when he had distinctly read to them the Words of the Book of the Law, he entred into a Covenant to observe all that was contained in it, and

(t) *Huldah*. She was a Woman very much revered and esteemed for her Age, Wisdom and Piety; as we read of other Women before, *viz.* *Deborah*, *Judg.* 4. and *Hannah* the Mother of *Samuel*, *1. 1. c. 2.* And therefore there is no Ground for thinking it strange, that at a Time when there were Men Prophets, and so eminent as *Jeremy* and *Zephany*, King *Josiah* should send his Ministers to inquire at the Mouth of a Woman. Besides, as *St. Jerom*, *l. 2. contra Pelag.* well observes, God in directing them to consult a Woman on so solemn and important an Occasion, might do it, as a secret Reprehension for their own want of Sanctity; for though *Jeromy* the Prophet was then in Being, and prophesied, yet possibly he might be at some Distance from *Jerusalem*; for as he observes, *chap. 1. v. 1.* he dwelt at *Anathoth*, three Miles from *Jerusalem* and besides, as others observe, he might possibly be engaged in admonishing and instructing Part of the

other ten Tribes; so that the King, being impatient to know what to do to avert the Judgments threatned in the Book of the Law against the Violators of it (as they all at that Time were) took the speediest Way, and, as it proved, the best, for Satisfaction in this Case.

(u) *Shallum*. The *Jerus* says, that this *Shallum* was the Uncle of *Jeremy's* Father.

(w) *College*. That is, in the *Second City*, near the second Wall of the City (for in those Days great Towns had three Walls.) The *Chaldee* Paraphrase calls this second City, a House of Learning, or School; and *Patablus* says, it held the second Place of Dignity next to the Temple, and in which the Prophets and Doctors lived; others, that it was a School of profane Learning, which is very likely at this Time, when there were no Books of the Law in Being, that they knew of.



and engaged all the People to stand to that Covenant. Then he kept the Passover with such State and Solemnity, as had never been observ'd from the Days of (x) *Samuel* to that Time.

These Transactions, from the finding the Book of the Law to the keeping the Passover, were in the eighteenth Year of *Josiah's* Reign; from which Time to his one and thirtieth Year, which was his last, we have no Account of him, but are referred to the Book of the Kings of *Israel* and *Judah*. The last Act of this King was his opposing *Necho* King of *Egypt*, who marching through *Josiah's* Country to attack *Carchemish*, a Place belonging to the King of (y) *Babylon*, *Josiah* immediately marched against him. The *Egyptian* King hearing this, sent Ambassadors to desire him to desist; for he declared he came not to invade his Territories, but to do himself Justice on the King of *Babylon*; assuring him at the same Time, that what he did was by (z) Instruction from God. But *Josiah* having so far advanced with his Army, would not (a) believe the *Egyptian* King, for he did not know that this

(x) *Samuel*. See 2 *Chron.* 35. 18.

(y) *Babylon*. He is called King of *Assyria*, 2 *Kings* 23. 29. but that cannot be properly meant so; for at that Time *Assyria* was under *Nabopolassar* (who is called *Nabuchodonosor* Senior) King of *Babylon*, who was King of *Babylon* and *Assyria* too. Besides, *Asarbaddon* was the Son of *Sennacherib*, who reigned but ten Years after the Defeat of his Army by the Angel in *Judea*, the last King of *Assyria*, properly speaking. So that it was against *Nabopolassar* that *Pharaoh Necho* went, when King *Josiah* oppos'd his Passage through the Country

(z) *Instruction*, &c. This, as St. *Jerom* says, was by Word of Mouth to the King of *Egypt* by *Jeremy* the Prophet, and that *Josiah* lost his Life in that Action, for not obeying the Word of the Lord. Which is the more probable, in that the Lord had often by his Prophets

admonish'd Kings that were Strangers to the Law.

(a) *Believe*. It is reasonable to suppose, that *Necho* King of *Egypt* being to pass with his Army through King *Josiah's* Country, *Josiah* not understanding his Intent in this Expedition, might suspect he had a Design upon him; and therefore went out with an Army to stop him, being unwilling to trust a foreign Army in his Country. But it is plain, that by this unadvised and wilful Act of his in going to fight with the King of *Egypt*, without any other Cause than his own Suspicion of that Prince's invading him, though the *Egyptian* told him he had no Design on him, and that what he did was by the Advice of God, I say, this wilful Act of his shortened his own Life, and deprived himself of the Benefit of that Part of the divine Promise by the Prophetess *Huldah*, that he should go to his Grave in Peace, 2 *Chron.* 34. 28.

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LAMENTATIONS CHAP. I.  
- The Lamentations of Jeremiah.



LAMENTATIONS i. Verse 1.<sup>2Vp365</sup>  
*Jerusalems misery for her sins.  
Her complaint and confession  
of GODS righteous Judgments.*



this was of the Lord, no otherwise than as King *Necho* told him, whom, as an invading Enemy, he thought he was not bound to believe: And therefore resolving to drive him out, he disguised himself, and in the Valley of *Megiddo* drew up his Army to fight the *Egyptian*; who was not unprepared to receive him. The two Armies engaged, and the Action grew so hot, that the *Egyptian* Archers discovering *Josiah*, notwithstanding his Disguise, ply'd that Quarter where he fought so warmly with their Arrows, that at last one prov'd the Messenger of Death to him. *Josiah* finding himself wounded, bid his Charioteer drive him out of the Battle, who shifting him into another Chariot, brought him to *Jerusalem*, where he soon died, and was buried in the Sepulchre of his Fathers. The Death of this excellent Prince was lamented by all his Subjects; but by none so much as the Prophet *Jeremy*; who, upon that Occasion, composed the greatest Part of that mournful Song, which is called *The Lamentations of Jeremy*; wherein he foretold the Miseries that would fall upon the People after the Death of *Josiah*. And in so great a Veneration was the Memory of this good King, that upon all mournful Occasions afterwards the singing Men and Women were obliged to commemorate the untimely Death of good King *Josiah*: Which lasted an hundred Years after, even to the Prophet (*b*) *Zechary's* Time. Though good King *Josiah* had indavoured by his own pious Example, by wholesome Advice, pressing Instances, Threats, and Force, to reclaim his People; yet the Lord, who well knew the obstinate Nature of them, before *Josiah's* Death, (*c*) declar'd, he would remove *Judah* out of his Sight, as he had done *Israel*,

(*b*) *Zechary's*. Who remembered it, by comparing the Mourning, which he then prophesied should in Aftertimes be in *Jerusalem*, to the Mourning of *Hadadrimmon*, in the Valley of *Megiddon*, which was the Place where *Josiah* received his mortal Wound.

(*c*) *Declared*. See 2 *Kings* 23. 26, 27. From hence it is, that the Prophets of that Time complained so grievously of the People, and denounced the Judgments of the Lord against them; even to the Destruction of their City, and their own Captivity: As did *Jeremy* in the  
M 3 four,

*Israel*, (who was now in Captivity) and would reject the City of *Jerusalem*, which he had formerly chosen, and the Temple in which he said, “His Name should remain.”

Upon the Death of *Josiah*, his Son *Jeboabaz* was proclaimed and anointed King; but his Reign was short, lasting but three Months: For the King of *Egypt* improving his Victory at *Megiddo*, deposed *Jeboabaz*, and set up *Eliakim*, *Jeboabaz*’s elder Brother, changing his Name to *Jehoiakim*. Then making the Crown of *Judah* tributary to *Egypt*, he obliged the Country to pay him a hundred Talents of Silver, and one of Gold; which Money *Jehoiakim* raised by a general Tax upon the Land, rating every Man according to his (*d*) Ability.

*Jchoabaz* being deposed, the King of *Egypt* loaded him with Irons, and left him at *Riblah*, a City of *Syria*, whilst he pursued his Expedition against the (*e*) *Assyrian*, and afterwards, at his Return he took him along with him to *Egypt*, where he soon (*f*) died. And (*g*) now  
*Jehoiakim*

four, five, six, fourteen, fifteen, sixteen, nineteen, and twenty Chapters of this Prophecy; and the Prophet *Zephany* in his With whom may be joined the Prophet *Habakkuk*, who is supposed to have liv’d in the latter Part of *Josiah*’s Reign, or under his Son’s, a little before their Captivity by the *Chaldeans*, which he foretold, *Hab* 1. from v. 5. to the 12th.

(*d*) *Ability*. See 2 *Kings* 23. 35. It is very probable the Prophet *Jeremy* had regard to this Taxation, when in his mournful Complaint he said of *Jerusalem*, *See that was great among the Nations, and Princes among the Provinces, how is she become tributary* Lam. 1. 1.

(*e*) *Assyrian*. Or rather *Babylonian*, as we have observed in our Note on the last Letter (*y*).

(*f*) *Died*. This the Prophet *Jeremy* foretold, chap. 27. v. 10, 11, 12.

where he bids the King and People of *Judah*, *not to weep for the Dead*, (meaning *Josiah*) *but for him that goeth away, for he shall return no more, nor see his native Country*. For, said he, *Thus saith the Lord concerning Shallum* (which was the right Name of *Jeboabaz*, *Jerem.* 27. 11.) *the Son of Josiah King of Judah, who reigned instead of Josiah his Father, and who went forth out of this Place, he shall not return hither any more*.

(*g*) *Now*. The Prophet *Nabon*, the *Elkephite*, (so called in the Title of his Prophecy, either because he was of the Town of *Elkepha*, in the Tribe of *Judah*, as is the Opinion of *St. Jerome*, or that it was the Name of his Family) is supposed to have lived and prophesied about this Time. It is certain he prophesied after the Captivity of the ten Tribes, and before that of *Judah*; which last he foretold in his last Chapter, and the  
Dee



*Jehoiakim* being placed on the Throne of *Judab* by *Pharaoh Necho*, King of *Egypt*, instead of taking Warning by the manifest Judgments God had inflicted on his Predecessors, imitates them in the worst of their wicked Actions; notwithstanding which, though he deserv'd immediate Punishment, God in Mercy, to reclaim him and his People, sent his Servant, the Prophet *Jeremy*, to admonish and exhort them to Repentance, and assure them, that if they persisted in their wicked Way of Living, he would make the Temple like the House of (*b*) *Shiloh*,  
and

Destruction of *Nineveh* in those that follow. Concerning the particular Time in which he lived there are various Opinions: The *Jews* place him in *Manasseh's* Reign; the Notes on our Bible in sixteen hundred, set him before *Manasseh*, and about the Time of *Hezekiah*; St. *Jerome* places him under *Hezekiah*, about the Time that *Sennacherib* besieged *Jerusalem*, after the ten Tribes were carried away captive. But *Tremellius* and *Junius* refer him to the latter Part of *Josiah's* Reign. Which seems the more likely, as being nearer to the Destruction of *Nineveh*, and the *Assyrian* Monarchy, to which *Nabum's* Prophecy did more particularly relate. Nor did this Prophet only prophesy against *Nineveh*, but the Prophet *Zephany* also, who began to prophesy in the Days of *Josiah* King of *Judab*, *Zeph. 1. 1.* and prophesied directly against *Assyria* in general, and of the Destruction of *Nineveh* in particular, *Chap. 1. v. 13, &c.*

And now we are making mention of the Time of some Prophets, it may not be amiss to inform the Reader in general of the Reason of the Prophets Writings being misplaced: for in the Bible they are not ranged according to Order of Time, wherein they delivered them. This is supposed to have happened through the Negligence of the Priests in those Days, who had the Charge of registering and keeping them. For the

Manner was, when any Prophet had written a Prophecy, he caused it to be fixed to the Gate of the Temple, where it remained for certain Days, that all might read and take Notice of it. And after it had stood there the appointed Time, the Priests took it into the Temple to record it in a Book; but for want of due Care to enter them in Course, as they were written, they left them in that disorderly Manner, in which we now have them. But besides that, it must be consider'd, that divers of the Prophets, especially *Jeremy*, *Ezekiel* and *Daniel*, wrote in very troublesome Times; *Ezekiel* and *Daniel*, when in Captivity at *Babylon*; and *Jeremy*, when all Things both in Church and State were in the greatest Confusion and Disorder at *Jerusalem*; and the first Copy of his Book was destroyed by King *Jehoiakim*, *Jer. 36. 23.* So that it is not to be wondered at, that they are so misplaced, but rather ought thankfully to be admired, that we have them at all. The Account of Time also, and Computation of Years, wherein some chief Actions were transacted, and mention'd by the Prophets, are so differently related, that it is difficult, and, sometimes, scarcely possible to reduce them to a Certainty.

(*b*) *Shiloh*. The Place where the Ark had abode more than three hundred Years; yet he had given it up to utter Destruction.

and the City of *Jerusalem* a (i) Curse to all Nations. This so enraged the Priests and false Prophets, that they caused the People to (k) seize *Jeremy*, and brought him before the Princes of *Judah* in the Temple, who were so far from pronouncing the Sentence of Death against him, as the Priests and false Prophets had done already, that they unanimously acquitted him, saying, “ This Man “ is not worthy of Death, for he hath spoken to us in “ the Name of the Lord our God.” And to confirm this their Judgment, they urged as a Precedent, the Prophet *Micah*, his prophesying the Destruction of *Jerusalem* before King *Hizkiah* with Impunity. To balance which, they urged a later Precedent of one *Urijah*, a Prophet of the Lord, who for prophesying against the City and whole Land was by King *Jehoia-kim* put to Death. But it pleased God to raise up *Jeremy* a powerful Friend in the Person of *Abikam*, one of the King’s Counsellors, who protected him from the Malice of the Priests, and Rage of the People. He being thus secured by this good Man *Abikam*, went on more boldly in the Work of the Lord.

Soon after *Jehoiakim* was made King, *Nebuchadnezzar*, King of *Babylon* and *Assyria*, to revenge the late Expedition of *Pharaoh Necho* King of *Egypt*, against *Carchemish*, having gather’d a great Army, attacked the King of *Egypt* there, and routed him, taking from him all the Country that lies between the River (l) *Euphrates* and the *Nile*. After which he made an easy Conquest of *Judah*; for he besieged *Jerusalem*, and took it, and carried the King and Part of the Vessels of the Temple to *Babylon*. Where after he had continued a Prisoner for some Time, he (m) restored him to

(i) *Chap. 22.* Or rather a Pattern for Curses.

(k) *Chap. 36.* *See Micah 2.*

(l) *Isaiah 37.* *See Kings 19.*

(m) *Chap. 52.* There is not a single mention in the Holy Scripture, yet some have supposed that after *Jehoiachin* was carried to *Babylon*, he was commended to the

care of some one, who gave him somewhat help to make out the Time of his Reign, and gave more Room for the Prophecies that belong to it, which are many, for he reigned eleven Years. At the same Time, and also with him, it is thought, and with great Reason, that the Prophet *Jeremy*, with his three Companions,



to his Crown, on Condition that he should become a Tributary to him. In the fourth Year of his Reign *Jeremy* delivered another Message from the Lord to the Inhabitants of *Judah* and *Jerusalem*; in which he positively told them, that since no Admonitions and Warnings would serve them, the Lord would bring *Nebuchadnezzar* his (n) Servant, with all the Northern Nations that were subject to him, against the Land of *Judah* and City of *Jerusalem*, and would make them serve the King of *Babylon* (o) seventy Years. Yet to let them see he would not even then give them quite up, he told them that at the Expiration of the seventy Years he would punish the *Assyrians* and *Chaldeans*, and all the other Nations that had afflicted them, for their Iniquities.

And now *Jehoiakim* having continued three Years in Subjection to *Nebuchadnezzar*, in the fourth refused any longer Submission to him. Upon which *Nebuchadnezzar* ordered him to be attacked by some *Chaldean* Troops, joined by the *Syrians*, *Moabites*, and *Ammonites*. This War lasted some Time, during which God frequently admonished *Jehoiakim* and his People to return to their Duty. The first of which was this: The Approach of *Nebuchadnezzar's* Army having frightened the (p) *Rechabites* from their Habitation, they fled to *Jerusalem* for Safety. The Lord intending by these to convince and reprove *Jehoiakim* and the *Jews*, he bid *Jeremy* the Prophet bring them into an Apartment in the Temple, and to offer them Wine; which they refused, alledging that

*Hananiah*, *Michael*, and *Azariah*, (who were *Shadrach*, *Mishach*, and *Abednego*) were carried to *Babylon*, *Dan.* i. 6. For *Daniel*, *Chap.* i. *ver.* 1. says, when *Nebuchadnezzar* took *Jehoiakim*, and the Vessels of the Temple, he spake unto *Ashpenaz*, the Master of the Eunuchs, that he should bring with him to *Babylon* some of the Children of *Israel*, of the Seed of the King, and of the Princes, such as were well favoured, and without Blemish, of good Parts, and well educated; that being instructed in the Language and Learn-

ing of the *Chaldeans*, they might be fit to serve the King in his Palace: And that the Eunuch thereupon made Choice of them four, *Dan.* i. 3, 4, 6.

(n) Servant. See *Jeremy* 25. 9.

(o) Seventy. See *Ibid.* *ver.* 11.

(p) *Rechabites*. They were the Posterity of *Rechab*, who came from *Jethro*, or *Hobab*, the *Kenite*, and by the Institution of *Jonadab* their Founder were obliged to build no Houses, but to dwell in Tents, and to drink no Wine.

that it was contrary to their Institution, which they had hitherto religiously observed. The Prophet commended their Obedience, and promised them a Reward from God; and turning it upon the *Jews*, he reproached them, who were the peculiar People of the Lord, for being less obedient than the poor *Rechabites*, who were not of the Stock of *Israel*. But this Method not having the intended Effect, the Lord commanded *Jeremy* to make a Book, and write in it, all the Prophecies which the Lord had given him against *Israel* and *Judah*, from his first Beginning to prophesy, to see if the *Jews*, upon hearing all the Judgments summed up together against them for their Disobedience, would return to their Duty, that he might forgive them. In order to this *Jeremy* imploy'd *Baruch* his *Amanuensis*, to write what he should dictate to him; and when it was finished, the Prophet bid *Baruch* take it, and, because he was (q) shut up, that he might not enter into the House of the Lord, to go and read it to the People in the Temple upon the (r) Fast-Day. *Baruch* pursues his Instructions, and going to the Temple, read what he had written in the Book. This was done in *Gemariab's* Apartment, and afterwards in the Secretary's Office, before all the Princes; who being satisfied that what *Baruch* read was the Prophet *Jeremy's* inditing, they advised him and *Baruch* to withdraw to some Place of Security, till they knew the King's Pleasure

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(q) *Shut up*. It is uncertain what the Prophet meant here in *Jeremy* 36. *ver.* 5. by saying, *He was shut up*. Some say he was shut up in Prison by the Malice of the Priests, who, no doubt, were malicious enough to do so: But the contrary appears from *Vers* 19. where the Princes advised him and *Baruch* to hide themselves, which they did, *Ver.* 26. *Tremellius* and *Junius* suppose three Ways of his being shut up, and leave us to take which of the three we like best. The first is, That the King had forbidden him to go into the Temple to speak to the People: But the Prophets of God did not use to observe such Prohibitions of their prophetick Ministry. The second is,

That the Chief Priests had excommunicated him, and therefore he might not go. But that, in all Likelihood, he would have less regarded, for the same Reason. The third is, That God, to provide for the Safety of his Prophet, and to punish the People, would not let him go amongst them. This of the three seems the most probable, and so his being shut up was by a Restraint in his Spirit or Mind.

(r) *Fast Day*. This, it seems, was a Fast of their own appointing, as was usual when they feared War, or any great Ill gue from God, as now they did by the *Babylonians*.



JEREMIAH CHAP. XXXVI.<sup>40</sup>  
Jehoiakim burns the Roll.



JEREMIAH 36. Verse <sup>2</sup>Vp. 171. 23.

*And it came to pass that when Jehudi  
had read three or four leaves, he cut it  
with the pen-knife, & cast it into y<sup>e</sup> fire. etc.*

concerning the Book: Which they securing in the Secretary's Office, went and told the King what they had heard. Upon which sending *Jebudi*, one of his Attendants, for it, he commanded him to read it: But he had not gone far in it, when the King, impatient at the Judgments that threatn'd him, took the Book out of his Hand, and cut it into Pieces, and, notwithstanding the Importunity of some of the first Quality about him, he threw it into the Fire, where it was burnt. And to shew his want of Penitence, he dispatch'd away Officers to apprehend the Prophet *Jeremy*, and his *Amanuens*, *Baruch*; but Providence had secured them. This wilful Act of *Jeboiakim*, in burning the Roll, so provoked the Lord, that he commanded the Prophet to provide another, and write the same Words in it that were in the first, with this Addition, That *Jeboiakim* should have none to sit on the Throne of *David*, and his dead Body should be cast out, in the Day to the Heat, and in the Night to the Frost, and that he would bring upon the Inhabitants of *Judah* all the Evils pronounced against them. And to let him see that God was in earnest, he permitted this obstinate Prince to fall into the Hand of *Nebuchadnezzar*, who put him in Irons, intending to have carried him to *Babylon*, if he had not died on the Way.

To *Jeboiakim* succeeded his Son (s) *Jeboiakin*, a Youth of about eighteen Years of Age: Who treading in the Steps of his wicked Father, the Lord sent him his Doom by the Prophet (t) *Jeremy*, which was soon executed upon him; for in the fourth Month of his Reign *Nebuchadnezzar*

(s) *Jeboiakin*. In 1 *Chron.* 3. 16. he is called *Jechonab*. In 2 *Chron.* 36. 2. 9. he is said to be but eight Years old when he began to reign, and in 2 *Kings* 24. 8. he is said to be eighteen. The latter is the most reasonable to suppose, because of the Message which God sent to him by the Prophet *Jeremy*, which he would scarce have done to a Child of eight Years old. And as to the Book of

*Chronicles* saying he was eight Years old, it must be supposed that his Father had created him his Partner in the Kingdom at eight Years of Age, out of Jealousy, that if he (*Jeboiakim*) should die, and leave his Son young, his Brother *Mattaniah* might take the Advantage of his Childhood, and put him by the Crown.

(t) *Jeremy*. See Chap. 22. ver. 24.



*chadnezzar* having conceived some ill Suspicion of this young Prince, who was viciously inclined, came and besieged *Jerusalem* in Person, at the Head of a powerful Army. *Jeboiakin* finding himself too weak to defend the Place, surrender'd himself, his Mother, his Princes, Officers, and Servants, to the King of *Babylon*, who carried them all away Prisoners, taking with them all the Treasure of the Temple and the Royal Palace, and all the useful Artificers ; leaving none but the poorest Sort of People behind.

The Conqueror having thus disposed of the Captives, above seven thousand in Number, substituted to *Jeboiakin* his Uncle *Mattaniah*, the third Son of good King *Josiah*, whose Name he changed to *Zedekiah*, who though he had seen the Ruin of his two Brothers, *Jeboabaz* and *Jeboiakim*, and of his Nephew *Jeboiakin*, yet persisting in their wicked Ways, God sent the Prophet *Jeremy* to admonish him, who related to him the (v) Vision of the two Baskets of Figs, the one good, and the other naught. By the first representing the Captivity of those that were in *Babylon*, which being limited to a Time, was for the good of their Posterity : The latter the Condition of *Zedekiah*, and those that remained in the Land of *Judah*, all which the Lord threaten'd to deliver up to their Enemies, and make them a Reproach and Curse in all Places ; adding, that the Lord would send the Sword, Famine, and Pestilence, among them, till they were consumed.

In the Reign of *Jeboiakim*, the Prophet (w) *Jeremy*, by God's Command, had made Bonds and Yokes, and put them upon his Neck in Token of Bondage, with which the Lord had threaten'd *Judah*, and other Nations ; and now he was commanded to send the Bonds and Yokes to the Kings of *Edom*, *Mab*, *Ammon*, *Tyre*, and *Zidon*, to let them know that God had given their Countries to *Nebuchadnezzar* King of *Babylon*, his (x) Servant, and to warn them of their Idolatry, and to submit to

(v) Vision. See *Jeremy* 1. 1, 8 &c.

(w) *Jeremy* 28. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

(x) *Jeremy* 27. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

**JEREMIAH CHAP. XXVIII.** 41  
 Hananiah takes y<sup>e</sup> yoke from Jeremiahs neck.



**JEREMIAH 28. Verse** <sup>2 Kp. 172.</sup> **10.**

*Then Hananiah the prophet  
 took the yoke from off the prophet  
 Jeremiahs neck, and brake it.*



to him. But to *Zedekiah*, King of *Judah*, the Prophet went in Person, and advised him to submit to the King of *Babylon*, and not to believe the false Prophets, who flatter'd him with hopes of *Judah's* recovering her former State, and foretold the Destruction of *Babylon*. Among these was *Hananiab*, who gave *Jeremy* much Trouble: However, when the Lord commanded him, he readily went on his Prophetick Ministry. And taking the Opportunity of *Zedekiah's* sending an Ambassy to *Babylon*, he sent a Letter to the Captive Priests and People, to admonish them, that their Captivity was for their Good, and that their Posterity should return; but that God would severely judge those that were left at *Jerusalem*, both King and People, with Sword, Pestilence, and Famine, and afterwards deliver them up to their Enemies, to be a Reproach and Curse among all Nations. Upon the Receipt of this Letter, one *Shemaiah*, a popular Man among the captive *Jews* at *Babylon*, took upon him to write to *Zephaniab*, who was next in Place to *Serajah* the High-Priest at *Jerusalem*, and to the rest of the Priests there, representing *Jeremy* as a Madman, and a Prophet of his own making, and advising them to confine him. *Jeremy* hearing this Letter of *Shemaiah* read, is commanded by God to send again to the Captives of *Babylon*, to let them know that the Lord would punish *Shemaiah* and his Posterity, because he had prophesied falsely to them. And to warn them that still remain'd at *Jerusalem*, God bid *Jeremy* shew them by the (y) Emblem of the Potter's Bottle, that it was in his Power to destroy the Despisers of his Word. But notwithstanding this, and the Threats of the Lord by his Prophets, they desperately (z) resolve to go on in their own Ways, and plot against *Jeremy*, abusing him with Words and Blows, and putting him into the Stocks.

About this Time was (a) *Ezekiel* called to the Office  
of

(y) Emblem. See *Jeremy* 18.

(z) Resolve. See *Jeremy* 18. 12, 18.

(a) *Ezekiel*. He was a Priest, and

carried to *Babylon* among the Captives of *Jehoiakin*.

of a Prophet, and made to see the Visions of God. He having been instructed and encouraged in the Service of God, by the glorious (b) Discoveries made to him, prophesied the same Things at *Babylon*, that *Jeremy* did at *Jerusalem*; which confirming *Jeremy's* Prophecies, was a great Comfort to him. Thus did these two great Prophets visit the People with several Warnings, endeavouring, by very significant Emblems, and direct Prophecies, to reclaim them. But they still persisting in their Obstinacy and Disobedience, God brought upon them those Judgments he had so often by his Prophets threaten'd, and which *Zedekiah's* Impiety hastened: For he revolting, in the ninth Year of his Reign, from *Nebuchadnezzar*, who had made him King, provoked the haughty *Babylonish* Monarch to march with a vast Army, and besiege *Jerusalem*. Where we will leave the *Jews*, and look back a little to an Action which happen'd in another Part of the Kingdom of *Judah*, wherein *Bethulia* ow'd it's Deliverance to the Policy and Courage of the Heroine (c) *Judith*.

*Nebu-*

(b) *Discoveries*. See *Ezekiel* 1, 2, 3, 4, 5, 8.

(c) *Judith*. Some modern Criticks have endeavour'd to make this History of *Judith* pass for an Allegory; but it has nothing of the Air of a Fiction or Parable. For both *Jews* and ancient *Christians* looked upon it as a true History, though the former have not placed it among their Canonical Books. The Author is not certainly known; but it is very probable that it was composed during the Captivity, because it was written in the *Chaldean* Tongue. The Original, from which were made the *Greek* Versions, quoted by the Fathers, and the *Latin* done by St. *Jerom*, are lost. As to the Time, it is most certain that it was before the Burning of *Jerusalem* and the Temple, and after the Captivity in *Jeboiakim's* Days; which appears from *Judg.* 4. 3. where it is said, *They were newly returned from the Captivity*, which must be that in *Jeboiakim's* Time,

for that in *Zedekiah's* continued seventy Years, before which *Nebuchadnezzar*, King of *Babylon*, had subdued *Arphaxad*, King of the *Medes*, and demolished *Ecbatane*. This *Arphaxad*, in all Likelihood, was *Pbraartes*, or *Aphraartes*, who, as *Herodotus* tells us, was defeated by the *Affyrians* (who were then subject to the King of *Babylon*) and perished with his Army. Which agrees with what is said in the first Chapter of *Judith*, that *Arphaxad* was overcome by *Nebuchadnezzar*, who return'd to *Nineveh*, which was the Capital of the Kingdom of *Affyria*. But to come more precisely to the Time of *Holfernes*, King *Nebuchadnezzar's* General, in the second Chapter of *Judith* it is positively said, that *Nebuchadnezzar* put his General on this Expedition in the first Month of the eighteenth Year of his Reign, which was the ninth Year of *Zedekiah*, King of *Judah*; so that the Defeat of *Holfernes* and the Siege of *Jerusalem*



*Nebuchadnezzar*, King of *Babylon* and *Nineveh*, having defeated and taken *Arphaxad*, King of the *Medes*, proposed to himself to subdue the Nations of *Asia* to the Westward: On which Expedition he sent his General *Holofernes* with a mighty Army, who, spreading Terror in all Parts, made himself Master of *Mesopotamia*, *Syria*, *Lybia*, and *Cilicia*, which voluntarily submitted to him. After these Conquests he turn'd his Arms to the Country of *Edom*, where he found as little Resistance. The *Israelites* taking the Alarm, gathered what Forces they had, possessed themselves of the Mountains, and fortified their Towns. *Holofernes*, surpriz'd that they should think of opposing his Army, inquir'd of the *Moabites* and *Ammonites* what Strength that People had, and what Motive could induce them to stand out. *Achior*, Chief of the *Ammonites*, in few Words told him the History of that Nation, and having informed him how they had been sometimes protected, and sometimes abandon'd by their God, concluded, that if they had offended their God, he would deliver them into his Hands; but if they had not, their God would defend them, and all his Army would not be able to subdue them. *Holofernes* hearing this Account, with great Indignation caused *Achior* to be sent into *Bethulia*, which he besieged, intending to destroy him when it was taken. The Inhabitants of *Bethulia*, seeing the Number of the Enemy, began to be frightened, and were so pressing with *Ozias* the Governor of the Place, that to quiet them, he promised to surrender the Town, if in five Days

*Jerusalem* happen'd in the same Year, though it must be supposed that the Expedition against *Bethulia* was in the Beginning of the Year, and the Siege at the End of it; for we read in the fifteenth of *Judith*, that *Joachim* the Priest, with the Elders, came from *Jerusalem* to salute *Judith*, and she return'd to *Jerusalem* with them to give Thanks, which could not be in the Time of a Siege. As for the *Bethulians* enjoying

Peace during *Judith's* Life, it may be supposed that *Nebuchadnezzar* being employed two Years in the Siege of *Jerusalem*, might spend some Years in reducing other Parts of the Country; and *Bethulia* being a Place naturally strong, as situated in the Mountainous Part of the Country, was unwilling to foil his Army before it, or make any Attempt on it, till he had subdued the rest.

Days they were not relieved. But that which pressed them most was the Want of Water, for otherwise the Town, by Reason of its high Situation, was inaccessible. This Want of Water was occasioned by the Advice of the *Idumeans* and others, whom *Holofernes* had subdued, who told him there was no Way of reducing the Place, but by cutting off the Water at the Foot of the Mountains, which supplied them. This Advice *Holofernes* pursued, which made *Ozias* the Governor, in Despair, promise the People he would hold out no longer than five Days.

At that Time there dwelt in *Bethulia* a Woman named *Judith*, as eminent for Virtue and Piety as for the great Wealth and Possessions her Husband had left her. She hearing what the Governor had done to quiet the People, sent for him and the leading Men of the City, and in their Presence chid him for it, telling them all, that God by her would find out an Expedient to deliver them; but enjoined them not to inquire into her Project, for she declar'd she would not tell them. Upon this they left her, wishing her good Success. *Judith* was sensible of the Charms of her Beauty, for she was very handsome, and with these she propos'd to captivate and betray the proud General. Having therefore address'd her self in Religion to God, she adds all the Imbellishments of Art and Dress, and attended only with her Maid, makes the best of her Way to the *Assyrian* Camp. Being come to the Out-guard, she was stopp'd, and asked Who, and Whence she was. She told them, she was a *Hebrew* that had fled from her Countrymen for Protection, because she was sensible that her Fate was near. Her Dress and Beauty commanded Respect, and they immediately provided a Chariot for her and her Maid, and a Guard of a hundred choice Men to conduct her to the General's Tent. Where being arrived, and waiting without the Tent till the General was ready to receive her, the Officers and Soldiers with much Pleasure survey'd and admir'd her Beauty. Being introduced, *Holofernes* met her at the Tent-Door,  
and



JUDITH CHAP. XIII.  
Holofernes slain by Judith.

22



JUDITH 13. Verse 8.<sup>2</sup> V. p. 177.

*And she smote twice upon his neck,  
with all her might, and she took away  
his head from him, etc.*

and seating himself under a rich Canopy of State he assured her of his Protection; and desired an Account of the Cause of her Coming. After a due Respect paid to the Presence of so great a Person, she told him as she had done the Out-guard; and addressed her self so artfully to him in Words that admitted a double Meaning, [ (d) as, *That the Lord had sent her to work a Thing with him, that should make the World to wonder when they should hear it* ] that he became inamour'd with her Wit and Beauty. *Holofernes* fondly concluding that the God of the *Hebrews* was angry with them, which he, through Mistake, imagin'd the Cause of *Judith's* quitting them, gave her Leave to go and come whither, and when she pleased, without Controul. *Judith* was a strict Observer of the Ceremonies of her Religion; and to prevent any Pollution of eating with the *Assyrians*, when *Holofernes* pressed her to eat as he did, she declined it, telling him, that she had brought enough to serve her till she had finished what she came about. Thus she continued three Days in the *Assyrian* Camp, and on the fourth Day *Holofernes* invited her to an Entertainment, where she drank of his Wine, but eat only what she had ordered her Maid to provide. The General was so well pleased with her Conversation, that he drank very liberally, and proposed to enjoy the beautiful Stranger that Night; but he grew so intoxicated with Wine and her Beauty, that he fell upon his Bed fast asleep. Upon which *Bagoas*, the General's Eunuch, dismiss'd all the Company, except *Judith*, and then himself withdrew. Now was *Judith's* Project ripe for Execution; praying therefore to God to strengthen her in the Performance of it, she approached the Bed, and finding his Senses quite lock'd up with Wine, she drew his Scimitar, and at two Strokes cut off his Head, which she immediately gave to her Maid, whom she had order'd to attend her without. The Maid put up the Head in the Bag in which she carried their Provisions, and  
away

(d) *As.* See *Judith* 11. 16.



away they hasten towards the Mountains of *Bethulia*. When they were come within Hearing, *Judith* called to the Watch to open the Gates, and being admitted, the Governor and People from all Quarters of the Town came thronging to see her; upon which she shewed them *Holofernes's* Head, assuring them, that though she had ensnared him with her Beauty, yet he had committed nothing immodest with her. *Judith* well knowing the Consternation into which the sudden Death of *Holofernes* would put the *Assyrian* Army, advised the *Bethulians* to take the Advantage of it, and arm to pursue and kill them. They had great Reason to observe her Instructions, whose Conduct had so far put them in the Way for their Deliverance. The Besieged therefore immediately ran to Arms, and to encourage them, *Judith* had ordered the Head of *Holofernes* to be hung upon the Wall in Sight of the Enemy. The *Bethulians* appearing in the Passes of the Mountains, the Enemy's Out-guards gave Notice to their Officers, and the Officers sent to the General; upon which *Bagoas*, his Eunuch, went to the Tent, and knocking at the Door, but having no Answer, he opened it, and went in, where, to his great Amazement and Surprise, he saw the headless Body of his Master wallowing in his Blood; missing *Judith*, who he thought had lain with *Holofernes* that Night, he went to her Tent; but not finding her there, he straightway concluded who was the Author of this Mischief and Disgrace to the *Assyrians*. This Misfortune soon dispersed through the Camp, and put them into such a Fright, that every one began to shift for himself, flying over the Campaign and Mountains in the greatest Confusion and Disorder. The *Bethulians* took the Advantage of this, and attacked them in small Parties from several Quarters, as did likewise all the neighbouring People, who, as well as those of *Bethulia*, enriched themselves vastly with the Booty. After this *Joachim* came to *Bethulia*, attended with the chief Men of *Israel*, and having saluted *Judith*, and complimented her for her glorious Conduct and Policy, she returned with them to *Jerusalem*, where they all gave publick  
Thanks,

Thanks, and offered Burnt-Offerings ; but *Judith's* Offering was the Plunder of *Holofernes's* Tent, with all his Equipage, with which the Soldiers had presented her. After this she returned to *Bethulia*, and died in a good old Age, being a hundred and five years old. Return we now to the Siege of *Jerusalem*.

The *Jews* being closely besieged, the Prophet *Jeremy* frequently applied to the King, telling him his own, and the Fate of the City ; which at last so affected *Zedekiah*, that he and his People, to shew some Token of Reformation, agreed to proclaim a Manumission or Liberty to all *Hebrew* Servants of either Sex, which they ratified by the ancient and usual Solemnity of (c) dividing a Calf into two Parts, and passing between them. But this they soon retracted ; for upon the coming of (f) *Hopbra*, King of *Egypt*, to the Relief of *Jerusalem*, the (g) *Chaldeans* raised the Siege of *Jerusalem*, and went to fight the *Egyptians* ; and the People of *Jerusalem*, that had made the Proclamation of Liberty, thinking that *Nebuchadnezzar's* Army fled for fear of the *Egyptian* Army, made the Servants return every one to his respective Duty and Service. This Prevarication so incensed the Lord, that he repeats his former Judgments of Sword, Famine, and Pestilence, by his Servant *Jeremy*. Upon which, soon after *Zedekiah* sent *Jebucal* and *Zephaniah* the Priest, to the Prophet *Jeremy*, to desire him to pray to the Lord for them. But he returned Answer, That they were mistaken to think the *Chaldeans* gone, and supposing that the *Chaldeans* should be worsted, so that none but wounded Men should be left, yet they should fire the City.

After this, the Prophet seeing the Siege raised for the present, thought to take this Opportunity of the Gates being

(c) *Dividing*. *Jeremy* 34. 9. which imported a Sort of Imprecation on themselves, that they might be cut asunder in Case they did not observe and perform the Covenant into which they then enter'd.

(f) *Hopbra*. He is called so by the Prophet *Jeremy*, c. 44. v. 33. by others *Apries*, by *Eusebius*, *Euphres*.

(g) *Chaldeans*. They were Part of *Nebuchadnezzar's* Army.



being open, and go into the Country ; but being stopped by the Guard, was seiz'd as a Defenter, and carried before the Princes, who were in such a Rage, that they fell upon him, beat him, and committed him to Prison. From whence he was, by the King's Order, released, and brought to his House, where, between themselves, the King asked him if he had any Word from the Lord concerning him. Yes, replied *Jeremy*, for thou shalt be delivered into the Hands of the King of *Babylon*. Then expostulating with the King the Hardship of his Case, who, for telling the Truth in the Siege of the City, and other Things, was punish'd and confin'd, and the false Prophets excused, he desired the King to put him in a more commodious Prison, and he was removed, and better Care taken of him so long as any Provision was left.

The good old Prophet, though in Prison, spoke what the Lord commanded him ; and all that he said being a constant Denunciation of the heavy Judgments of God against the City and People of *Jerusalem*, particularly that it should be taken by the King of *Babylon*, and that they should languish under those three Plagues, Famine, Pestilence, and Sword ; the Princes were so enraged, that they went to the King, and remonstrated to him that the Prophet ought to be put to Death, for he by those Speeches discouraged the Soldiers and People. The King, in this Distress, not daring to contend with his People, who, upon every little Occasion, were too apt to mutiny, bid them do what they pleased. Upon which they took the good old Man, and let him down by Cordis into a nasty miry Dungeon, where he must inevitably have perished, had not God raised him up a Friend in the Person of *Eltanah*, an Eunuch Blackmoor, who interceded with the King for him, and procured him to be brought back to his former Prison. For this Courtesy, *Jeremy* assured the charitable Moor, that when the City should be taken he should not fall by the Sword. And now the King having the Prophet near him again, he desired him not to hide any Thing from him that he should ask. But the

# JEREMIAH CHAP. XXXVIII.<sup>43</sup>

Jeremiah is taken out of the Dungeon.



JEREMIAH 38. Verse 13.<sup>26p.180.</sup>

*So they drew up Jeremiah with cords,  
and took him up out of the dungeon, and  
Jeremiah remained in y<sup>e</sup> court of y<sup>e</sup> prison.*



## Book VI. *of the* HOLY BIBLE. 181.

Prophet, who had been ill treated before for speaking his Mind so freely, began now to capitulate with him. and before he answered the King, told him, That if he would (*b*) promise not to put him to Death, if what he should report to him did not please him, and if he gave him good Advice, that he would observe it, he would freely answer him. To the first the King answered positively, that no Body should hurt him; and as to the second he was silent. However, the Prophet ventur'd to advise him to surrender to the King of *Babylon*, with Assurance of good Quarter for himself and Family. The King scrupled at it, but the Prophet persisted; and at breaking off the Discourse, the King obliged him to Secrecy, which for his own Sake he observed; for if the Princes had known what had passed between him and the King, it might have cost the Prophet his Life.

The Siege drawing near an End, the People, through the Scarcity of Provisions, are reduced to Extremity, being forced to rake the very Dunghills for Food, and at last to feed on one (*i*) another. In this sad Condition the City was taken by Storm in the eleventh Year of *Zedekiah's* Reign. The *Chaldeans* having possessed themselves of one Gate, King *Zedekiah*, with the few Forces he had left, endeavour'd to escape at another Gate; but the City being inclosed on every Side with the Enemy's Army, he had not gone far before he was taken, and the few that were with him dispersed. The wretched King, thus taken, was carried to *Nebuchadnezzar*, who was then at *Riblah*, where, to add to his Misery, he saw his Sons put to Death before his Face, and the Princes of *Judah*, who had opposed his inclining to believe the Prophet *Jeremy*, were likewise slain. As for himself, the King of *Babylon* commanded his Eyes to be put out, and binding him in Fetters of Brass, he carried him in Triumph to *Babylon*, where  
he

(*b*) Promise. See *Jeremy* 28. 16.

(*i*) Another. See *Lament.* 4. 4, 5, 10. and *Ezek.* 5. 10.

he died in Prison. The People being put to military Execution, the Enemy fell to plunder and destroy the Place. This *Nebuzaradan*, Captain of the King of *Babylon*'s Guards, executed with the utmost Rage; for he threw down the Walls, burnt the Temple and Royal Palace, and all the great Men's Houses, and set the rest of the City on fire. Those that escaped the Sword, with them that had deserted during the Siege, were sent Prisoners to *Babylon*; none but a few of the poorer Sort being left to till the Country. All the sacred Vessels, Utenfis, and Treasure of the Temple, were carried off, together with the Priests and some Officers that used to attend the Service of the Lord.

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## BOOK VII.

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**B**EFORE *Nebuzaradan* had begun the demolishing of the Place, the King of *Babylon* having understood what Pains the Prophet *Jeremy* had taken to incline the King of *Judah* and his Princes to a timely Surrender, and what Hardships he had suffered for so doing, gave a strict (k) Charge to *Nebuzaradan* to have a special Regard to him, and to grant him whatever he should desire. But in the Heat of the Action he had neglected to inquire after him, and they that had the Charge of transporting the Captives, had carried him away among the rest as far as *Ramah*. Upon which *Nebuzaradan* sent for him back, and gave him his Liberty. *Jeremy* understanding by *Nebuzaradan*, that the King of *Babylon* had made *Gedaliab* Governor of the Land, he went to him, by *Nebuzaradan*'s Advice, and dwelt with him at *Mizpah*, as did several of King *Zedekiah*'s Officers, who upon the taking of the City had fled, and were dispersed about the Country. Among these were *Ishmael*, who was of the Royal Blood, and

(k) Charge. See *Jeremy* 39. 40.



and *Johanan* and *Jonathan*, two Brothers, and other principal Men. All which *Gedaliah* took into his Protection, on Condition they would be subject to the King of *Babylon*, giving them leave to settle in what Towns they pleased, and furnish themselves with Winter Stores. The same Liberty he gave to all the *Jews* that returned from the Countries, to which in the common Danger they had fled.

But notwithstanding the Generosity of *Gedaliah*, *Ishmael* turns Malecontent ; for envying the Promotion of *Gedaliah*, who was an obscure Person in Comparison of himself, he with ten more conspired to murder *Gedaliah*, which base Design was under-hand encouraged by the King of *Ammon*. *Johanan* discovered this Conspiracy to *Gedaliah*, and offered his Service to dispatch *Ishmael*. The generous Governor, who was a Man of Honour himself, and not ready to entertain ill Thoughts of others, would not believe *Johanan*, nor permit him to kill *Ishmael*. But his Incredulity soon cost him dear ; for the Conspirators pretending to pay a Visit to the Governor, murder'd him ; and to secure themselves, taking Advantage of the People's being unprovided for Defence, fell upon them too, and slew not only the *Jews*, but the *Chaldeans* also. This they kept so private for some Days, that fourscore *Israelites*, who were carrying Offerings and Incense to (l) *Jerusalem*, fell into their Hands, whom they barbarously murder'd, except ten, which they saved for the discovering of their Treasures in the Field.

*Ishmael* not thinking himself secure here, leaves *Mizpah*, and taking what People were left as Captives with him, (among whom were King *Zedekiah*'s (m) Daughters) he makes the best of his Way to the King of *Ammon*, who had put him upon this treacherous Enterprize. But *Johanan* having Intelligence of the late Massacre, with what Forces he had, marched after *Ishmael*, whom he found

(l) *Jerusalem*. It is to be supposed that these *Israelites* had not heard that the Temple and City were de-

stroyed, when they came from home.

(m) *Daughters*. See *Jeremy* 41. 10.

found at the Pool of Gibeon. The People that *Ishmael* had carried off from *Mizpah*, seeing *Johanan* and the rest come to rescue them, ran over to their Deliverers; which *Ishmael* perceiving, with only eight Men in his Company, fled to the *Ammonites*. *Ishmael* thus gone, *Johanan* and his Company take up their Dwelling at (n) *Chim-lam* near *Bethlehem*, which they (o) chose, the rather, that if they should be attack'd by the *Chaldeans* for *Ishmael's* Conspiracy, they might the more readily take Refuge in *Egypt*.

*Jeremy* the Prophet having taken up his Dwelling with *Gedaliah* at (p) *Mizpah*, was carried from thence by *Ishmael* the Conspirator, after the Death of the Governor, among the rest of the Captives; and *Ishmael* being routed, he accompanied *Johanan* to their new Habitation at (q) *Chimbam*. Here *Johanan* and his Company addressed the Prophet, and intreated him to pray the Lord for them, to direct them what Course to take. The Prophet promised them he would, and faithfully return them the Answer which the Lord should give. Upon which they enter'd into a Covenant of Obedience to the Prophet, and he supplicated God for them: But ten Days were pass'd before he received an Answer; when calling *Johanan* and the People together, he told them, That if they would live in Subjection to the King of *Babylon*, and tarry in *Judah* till his appointed Time, the Lord would skreen them from all Danger, and raise them up again; but if they offered to go to *Egypt*, the Sword, Famine and Pestilence, should pursue them. This Advice being contrary to their Inclinations, they would not believe it, but rudely told the Prophet he spoke falsely; and notwithstanding he urged in his Defence that they had dissembled with him, when they intreated him to pray to the Lord for them, and gave a Confirmation of the Judgments that would

(u) *Chimbam*. This Place may be supposed from 2 *Sam.* 19. 38. to have been anciently given by King *David* to *Chimbam*, the Son of old *Barzillai* the *Gileadite*, and which yet bore his Name,

though near five hundred Years after.

(o) *Chose*. See *Jeremy* 41. 16.

(p) *Mizpah*. See *Jeremy* 40. 6.

(q) *Chimbam*. See *Jeremy* 42. 12.



would attend them, they persisted in their former Resolution of going to *Egypt*, and remov'd thither with all the Remnant of *Judah*, taking the Men, Women and Children, with all the late King's Daughters, the Prophet *Jeremy*, and *Baruch* his Scribe.

They had not been long in *Egypt*, before the Lord, by his Prophet, admonished them of the Destruction of *Egypt*, and Extirpation of their false Gods, by *Nebuchadnezzar*, King of *Babylon*. But the stubborn *Jews* would not mind him, for they resolutely told him they would do what they thought fit, and would; according to the Idolatry of the *Egyptians*, offer Incense to the (r) Queen of Heaven: The Women, with equal Insolence said the same. Which saucy Answer provoked the Lord to denounce against them, by his Prophet, the most fearful (s) Judgments in positive Terms: At the same Time assuring them, that *Pharaoh Hophra*, King of *Egypt* (under whose Protection they lived secure, as they imagin'd) should be delivered into the Hands of *Nebuchadnezzar*, King of *Babylon*, as *Zedekiah* had been before.

(t) And now the Prophet *Jeremy* having discharged his Duty to his own People the *Jews*, addressed himself in the rest of his Book, for the most Part, to the (v) Gentiles: As did his Contemporary, the Prophet (w) *Ezekiel*, who

(r) *Queen*. By which is meant the Moon at least, if not all the Planets. See *Jeremy* 44. 17.

(s) *Judgments*. *Jeremy* 44. 26, 27.

(t) *And &c.* About this Time both *Jeremy* and his Contemporary *Ezekiel*, left off historical Matter, and foretel the Wickedness and Misfortunes of the Heathens.

(v) *Gentiles*. Thus *Jeremy* prophesied against *Egypt*, chap. 40. the *Philistines*, chap. 47. *Moabites*, chap. 48. *Ammon*, *Edom*, and other People, chap. 49. *Babylon*, chap. 50. and 51. with some Prophecies here and there interspersed; especially in chap. 50. concerning the Redemption of *Israel*.

(w) *Ezekiel*. He prophesied against the *Ammonites*, chap. 25. against *Tyrus*, chap. 26. against those that supported her, and traded with her, chap. 27. against the Prince of *Tyrus*, chap. 28. against *Egypt*, chap. 29, 30, 31. and 32. against the Shepherds of *Israel*, chap. 34. against Mount *Scir*, or *Edom*, chap. 35. against the lofty ones of *Israel*, chap. 36. with a Promise of their Restoration to their own Country, by the Emblem of the dry Bones, chap. 37. against other Enemies of the Church of God, under the Name of *Gog* and *Magog*, chap. 38, 39. And from thence he describes the Rebuilding of the Temple, as a sure Confirmation to his captive Countrymen, that their Captivity should have an End, and they should return to their own Country.

who was earnestly ingaged in the like Service in *Chaldea*. In which prophetick Office they continued till the Time of their (x) Death.

(y) *Daniel*, having been carried to *Babylon* among the Captives in the first Captivity of *Judah*, under *Jeboiakim* their King, with his three Friends, was forced to change his Name, and they theirs, by Order of *Ashpenaz*, Master of the Eunuchs. This was done in Token of Slavery: Therefore they called *Daniel*, *Baltesbazzar*; *Hananiab*, *Shadrach*; *Misbael*, *Mesbach*; and *Azariab*, *Abednego*. Being bred up in the Learning of the *Chaldeans*, in order to qualify them for the King's Service, *Daniel*, who was descended of the Royal Blood of *Judah*, and his three Friends, had their daily Allowance of Meat and Wine order'd from the King of *Babylon's* Table. But *Daniel*, being a devout Observer of the Religion of his Country, requested of the Master of the Eunuchs, that he and his Friends might be excused from it, desiring only Pulse and Water, which he said was sufficient Sustenance for them. This upon Trial agreeing well with them, they had their Liberty to eat it, without having other Meat forced upon them. This religious Abstinence recommended them to the

(x) *Death*. The Holy Scripture makes no Mention of the Death of these two great Prophets, either as to Time, Place, or Manner. But St. *Jerom*, in the Life of *Jeremy*; and *Dorotheus*, Bishop of *Tyre*, in his *Synopsis* of the Lives and Deaths of the Prophets and Apostles, says, that *Jeremy* was stoned to Death in *Egypt* by the People; most likely his Renegado Countrymen the *Jews*, that fled to *Egypt* against his Advice, and God's Command, and took him with them against his Will. For the *Egyptians* being freed by the Prophet's Prayers from *Crocodiles*, which very much infested them, had him in very great Honour and Esteem, which they testified by burying him in one of the Royal Sepulchres. As for the Prophet *Ezekiel*, he is said to be slain in *Chaldea*, by a Prince of the Children of *Israel*, whom he reprov'd for worship-

ping Images. In their Time, thought towards the latter End, the Prophet *Obadiab* prophesied. His Prophecy is directed against *Edom*, the Posterity of *Esau*, against whom these other two Prophets also denounced the Judgments of God, *Jeremy* 49. and *Ezek.* 25.

(y) *Daniel*. The *Jews* do not place him among the Prophets, because he did not live after the Manner of the other Prophets. However, it cannot be denied, but that he was a Prophet, and what he wrote was a Prophecy, as the *Jews* own. He prophesied at *Babylon* from the Beginning of the Captivity, till the Reign of *Cyrus*, that is, above eighty Years. We do not read that he returned into his own Country, and therefore suppose that he died at *Babylon*. His Book is partly Historical and partly Prophetical.



the more immediate Care and Love of God ; who, whilst they were following their Studies in the Arts and Sciences of the *Chaldeans*, furnish'd them with such Understanding and Knowledge, that when at the End of three Years they were brought before the King, he found them by far to excel in Wisdom all the Magicians and Astrologers of his Country ; especially *Daniel*, to whom God imparted a wonderful Knowledge of understanding and interpreting Dreams. A Specimen of which he soon shew'd ; for the King having a Dream one Night, it left such an Impression on his Spirits, as made him very uneasy ; and that which added to his Inquietude was, he could not recollect the Substance of this Dream. Upon this the most learned among the *Chaldeans* that pretended to Divination were summon'd ; who excused themselves from telling the Dream, but readily offer'd to interpret it, if he could recollect it. This was so far from satisfying the uneasy King, that it put him into a Rage, and he threaten'd them and their Families with Destruction, if they did not conjure out the Dream. They still persisted in their Inability to perform what he demanded, urging that it was the Province of a Deity, and not of a Man, so to divine, and that no King ever before required such a Thing of Men of Skill and Learning. *Nebuchadnezzar* looking upon this as trifling with him, gave Order that all who profess'd Magick in his Dominions should be destroy'd. Upon this *Daniel* and his three Friends were sought for to be executed among the rest ; but *Daniel* addressing himself to the Captain of the Guard, to know the Cause of this sudden Decree, and the Captain acquainting him with the whole Matter, he went into the Presence, and told the King, if he would give him Time, he would both discover and interpret his Dream. *Daniel* having obtain'd Time, went to his Apartment, and acquainted his Companions *Hananiah*, *Misbael*, and *Azariah*, with the whole Matter, and desir'd them to join in Prayer with him to God, that he would mercifully reveal this great Secret to them, that they might not perish. God immediately answer'd their Prayers, and in a Vision revealed

the Secret to *Daniel*; who after a Return of Praise and Thanksgiving, applied himself to the Captain of the Guard, desiring him not to execute the King's Decree, but to introduce him to him, and he would discover and interpret his Dream. *Arioch* the Captain, glad to be excused from this bloody Work, readily brought *Daniel* to the King, who ask'd him, if he had found out the Dream? *Daniel* told him, The Secret was beyond the Reach of human Wisdom, and that none but the God of Heaven could reveal it, who had been so gracious, for the Sake of those that might receive the Benefit of the Interpretation of it, to discover it to him. Then he thus began to declare the Dream: “ You saw an Image of a vast Dimension, excellent in Brightness, but terrible in Form. “ The Head of this Image was of fine Gold, the Breast and Arms of Silver, the Belly and Thighs of Brass, the Legs of Iron, and the Feet partly Iron, and partly Clay. “ You saw, O King, a Stone cut out of the Mountain, but from whence it came, you knew not; which Stone falling upon the Feet of this Image, brake them into Pieces, and then the rest of the Image brake into Dust, which the Wind dispers'd, so that it was no more to be seen; and the Stone that did this Execution on the Image increased to a great Mountain, and fill'd the Earth. This, O King, was the Dream; and this is the Interpretation of it. Thou art a King of Kings, to whom the God of Heaven hath given Power, Strength and Glory: Thou therefore art meant by this Head of Gold; and after Thee another Kingdom shall arise, as inferior to thine as Silver is to Gold: And after that a third Kingdom, emblem'd by Brass, which shall govern the Earth. But the fourth Kingdom shall be strong as Iron, and destroy the other Kingdoms; and whereas the Feet were partly Iron, and partly Clay, this Kingdom, shall be divided, and shall be partly strong like Iron, and partly weak as Clay, and shall not mix firmly together. But in the Days of these Kings, the God of Heaven shall set up a Kingdom which shall never be destroy'd: And that Kingdom



# DANIEL CHAP. II.

Daniel finds & interprets the Kings Dream.



DANIEL. 2. Verse 36. <sup>2. p. 188.</sup>

*This is the dream, and we will  
tell the interpretation thereof be-  
fore the King.*

“ shall not be left to other People ; but it shall disperse  
 “ and consume all these Kingdoms, and it shall last for  
 “ ever. And whereas you saw that the Stone which  
 “ broke the Image in Pieces was cut out of the Moun-  
 “ tain without Hands, the great God hath made known  
 “ to the King what shall come to pass hereafter ; for the  
 “ Dream is true, and the Interpretation of it is certain.

*Nebuchadnezzar* being satisfy'd by the Discovery of his Dream, that the Interpretation must be true, prostrated himself on the Ground and worshipped *Daniel*, commanding an Oblation and sweet Odours to be offer'd to him ; which *Daniel* (z) refused, and instructed the King to direct his Devotions to God. For this great Satisfaction which *Daniel* gave the King in revealing and interpreting his Dream, the King made him Governor of the whole Province of *Babylon*, and Chief of all the learned Men ; and besides many great and rich Presents which he gave him, he promoted his three Friends, *Hananiab*, *Misbael* and *Azariab*, who by Deputation from *Daniel* were to oversee the Affairs of *Babylon*.

Some Time after this, the King, grown proud with his Success against the *Jews*, *Egyptians*, and others, and elevated with the Interpretation of his Dream, which compared him to the golden Head of the Image, order'd a Statue of Gold to be made, thirty Yards high, and of a proportionable Bigness. This monstrous Figure he had set up in the Plains of *Dura*, and summon'd his Subjects of all Degrees and Condition to appear at the Dedication of it ; at which Time Proclamation was made, that when the Signal was given, they should all prostrate themselves and worship it, upon Pain of being thrown into a burning Furnace. This Order was obey'd by all, except the captive *Jews* : Which some of the *Chaldeans* observing they complain'd of them to the King ;

(z) *Refused*. Though this be not so express'd, yet we may conclude, that *Daniel* would not admit of such Proclamations, from the King's answering Chap. 2. ver. 47. *I know of a*

*Truth, That your God is a God of Gods, and a Lord of Kings, and a Revealer of Secrets, seeing you could reveal this Secret.*



King ; and not caring to meddle with *Daniel*, who at that Time was the chief Favourite, they impeach'd *Shadrach*, *Mesbach*, and *Abednego*, his three Friends. These being brought before the King, peremptorily refused to pay Adoration to his Image, telling him they trusted in a God, who was able to deliver them from his Rage. This presumptuous Answer (as the King took it) so incens'd him, that he commanded them to make the Furnace seven Times hotter than it was before, to bind *Shadrach*, *Mesbach*, and *Abednego*, and cast them into it : Which they did ; and though the Heat was so fierce that it burnt those that threw them in, yet they had no Harm ; but the Bonds with which they were tied were loosed, and they walk'd in the midst of the Fire. The King, at a secure Distance, saw this Execution, and the Fierceness of the Fire abating, he in great Surprize and Amazement cried out ; “ Did we not cast  
 “ three Men into the Furnace ? Behold, I see four Men  
 “ walking freely, without any Hurt, in the midst of  
 “ the Fire, and the Form of the Fourth is like the  
 “ (a) Son of God.” Then, approaching the Furnace, he called to *Shadrach*, *Mesbach*, and *Abednego*, and said, “ Ye  
 “ Servants of the most high God, come hither.” Upon which they came out of the Furnace in the Presence of the King and all his Attendants, who saw them unhurt, without so much as a Hair of their Heads being singed, or the least Smell of the Fire about them. The haughty King was now convinced, that there was a more powerful Being than himself, who could protect his Servants from the Rage of the most insolent and arbitrary Tyrant ; and therefore, in a sudden Transport of Devotion, he cried out, “ Blessed be the Lord God of *Shadrach*,  
 “ *Mesbach*, and *Abednego*, who hath sent his  
 “ Angel, and deliver'd his Servants that trusted in him.  
 “ Therefore I decree, that those who shall dare to profane the God of *Shadrach*, *Mesbach*, and *Abednego*,  
 “ shall

(a) *Son of God*. That is Angel of God ; for so he is called, *Dan.* 3. 28. And in other Parts of Scripture Angels

are called the Sons of God, as *Job* 1. 6, and 38. 7.

**DANIEL CHAP. III.** 95  
 The three Children cast into y<sup>e</sup> Furnace.



**DANIEL. 3. Verse 23.** 2<sup>d</sup>. p. 190.  
*And these three men Shadrach. Me-  
 shach & Abednego, fell down bound  
 into y<sup>e</sup> midst of the burning fiery furnace*



“ shall be cut in Pieces, and their Houses shall be  
 “ made a Dunghill ; because there is no other God that  
 “ can deliver after this Manner.” Upon this *Daniel's*  
 three Friends were afresh preferred, to the great Mor-  
 tification of those that envied their former Promotion.

And now King *Nebuchadnezzar* being freed from all  
 War at home and abroad, indulg'd himself in the Plea-  
 sures of his Court, and quietly, for a Time, enjoy'd the  
 Fruits of his Conquests ; till at length another Dream  
 gave him fresh Disquiet ; which he perfectly remem-  
 bring, and concluding that his own People might inter-  
 pret it, sent not for *Daniel*, but for the *Chaldeans* ; to  
 whom having related his Dream, they were as much at  
 a Loss, as when the King demanded of them the Disco-  
 very of his former Dream, which he had forgot. But  
 the revealing of these divine Secrets was reserv'd for  
 the Servants of God ; and the King meeting with no  
 Satisfaction from his own Subjects, sent for *Daniel*, to  
 whom he recounted his Dream, which was thus : “ I  
 “ saw a Tree of a prodigious Magnitude, which seem'd  
 “ to reach from Earth to Heaven. It was fair and full  
 “ of Fruit, yielded Shelter to the Beasts and Fowls,  
 “ and Sustenance to all Flesh. I saw also an Angel come  
 “ down from Heaven, who said aloud, Hew down the  
 “ Tree, cut off the Branches, shake off the Leaves,  
 “ and scatter the Fruit, and let all Creatures depart  
 “ from it : Yet let the Stump remain in the Earth, with  
 “ a Band of Iron and Brass, in the tender Grass of the  
 “ Field ; and let it be wet with the Dew of Heaven, and  
 “ let his Portion be with the Beasts in the Grass of the  
 “ Earth. Let his Heart be changed from that of a Man,  
 “ and a Beast's Heart be given him, and let (b) seven  
 “ Times

(b) *Seven*. By seven Times, some think are meant a long Time, which in Holy Scripture is signified by the Number *seven*, because it denotes Perfection ; as if it had been said, until a perfect or full Time, that the King thus brutified should repent. The Number *seven* is sometimes applied to Weeks - but oftner to Years, especially in the Prophecy of

*Daniel*. It was the Way of speaking among the *Chaldeans*, and a Year was the most common Measure of Time, especially in the Chronicles of the Kings. See *Dan.* 7. 25. and 11. 13. But some are of Opinion, that these seven Years, at the Prayer of *Daniel*, were changed into seven Months.

“ Times pass over him. This is the Decree of the Holy  
 “ One, that the Living may know, that the most High  
 “ ruleth in the Kingdom of Men, and giveth it to whom  
 “ he pleases, and setteth over it the basest of Men.

*Daniel* having heard the Dream, was so affected with the dreadful Judgments, that it portended to the King, that he stood silent for the Space of an Hour; which the King observing, and guessing the true Cause of his Perturbation, bid him tell him freely whatever the Interpretation might portend. Then *Daniel* addressing himself with much Tenderness and Concern for the King, wish'd this inauspicious Dream, and the Interpretation might affect the King's Enemies, and thus interpreted it to him.

“ The Tree, O King, which thou didst see in thy Dream,  
 “ is thy self; for thy Greatness reaches to Heaven, and  
 “ thy Dominion to the End of the Earth. And as to  
 “ what the Angel said of hewing down the Tree, this is  
 “ the Meaning of it: It is a Decree of the most High  
 “ which is determined against the King; Thou shalt be  
 “ driven from Men, and thy Dwelling shall be with the  
 “ Beasts of the Field; Thou shalt eat Grass with the  
 “ Oxen, and shalt be wet with the Dew of Heaven; and  
 “ seven Times shall pass over Thee, till thou knowest  
 “ that the most High ruleth in the Kingdom of Men, and  
 “ giveth it to whomsoever he will. And whereas it was  
 “ order'd that the Stump of the Tree should be left, it  
 “ shews that the Kingdom shall be sure to Thee, after  
 “ Thou shalt have known, that the Lord of Heaven  
 “ doth rule. And now Thou hast heard the Interpreta-  
 “ tion of thy Dream, permit me to advise Thee: Atone  
 “ for thy Sins by a holy Life, and by Acts of Mercy to  
 “ the Poor recommend thy self to the Mercy of the Lord,  
 “ that he may prolong thy Peace.” *Nebuchadnezzar*,  
 who had seen the veritying of *Daniel's* Prophecies, and likewise been an Eye-Witness of God's great Power and Providence, might have been somewhat depress'd in Mind at the Report of such a Judgment pronounced personally against himself: But instead of humbling himself, and deprecating the divine Sentence by Repentance,



## Book VII. of the HOLY BIBLE. 193

as *Daniel* advised him, at the Twelvemonth's End, as he was walking in his Palace at *Babylon*, with great Pride and Pleasure surveying that vast and overgrown City, he ostentatiously said; "Is not this great *Babylon*, which I have (c) built for the Metropolis of my Kingdom, by my own Power, and for the Honour of my Kingdom?" The Words had scarce pass'd his Lips, when a Voice from Heaven was heard to say, "Unto Thee, O King *Nebuchadnezzar*, it is declared Thy Kingdom is departed from Thee, and they shall drive Thee from the Conversation of Men, and thy Dwelling shall be among the Beasts of the Field." And immediately he was (d) driven from the Company of Men, and he did eat Grass as the Oxen, and lived liked a Brute.

By

(c) *Built*. *Nimrod* is said, *Gen.* 10. to be the first Founder of *Babylon*, and undoubtedly he was so. But *Nebuchadnezzar* here calls himself the Builder of this City, as those who alter or add to any great Structures, would seem to be reputed the first Founders, and, by assuming to themselves the Praise due to others, extinguish the Memory of their Predecessors. At first, indeed, *Babylon* was but a little City, and that often laid waste by the Inundations of the River *Euphrates*, and because *Semiramis* afterwards very much enlarged and fortified it, and beautified it with many Ornaments and fine Buildings, she is likewise said to have built it, and celebrated as the Foundress of it. But after *Semiramis*'s Time, the *Assyrian* Kings neglecting *Babylon* built *Nineveh*, making it the Royal Residence, and Metropolis of the *Assyrian* Monarchy; and *Babylon* thus deserted, partly by the Inundations of *Euphrates*, and partly by the Incursions of Enemies, became ignoble and obscure. At last *Nebuchadnezzar* having destroy'd *Nineveh*, made *Babylon* the Seat of the Empire, and very much enlarged and beautified it; for he added several Walls to it, with magnificent Gates. In that

Part where the Royal Palace stood, he built another City, which he inclosed with a Wall of vast Breadth and Height, where he had those famous pensil Gardens so celebrated of old. Though Authors differ very much in the Height and Thickness of the Walls of this City, yet it is certain they were prodigious in both; *Orosius*, and all, owning them to be fifty Cubits, which, at the common Estimation is seventy five Feet; so that what *Strabo* and *Curtius* relate, viz. that Chariots could pass by one another on the top of the Walls, may reasonably be credited. As to the Punishment which immediately befel *Nebuchadnezzar* upon this vain exalting himself; he may by this Act be said to have hasten'd it upon himself, though it was a Year before told by *Daniel*; for by emphatically calling himself the Author of these mighty Things, he deprived God of the Honour, by whose Permission he grew so mighty, and capable of doing them:

(d) *Driven*. Some think, that this being driven away, was his own shunning human Conversation during the Disturbance of his Mind, which made

By this terrible Example God made it appear, how severely he can punish the Pride and Elevation of Mens Hearts, by putting them into the Condition of Beasts, who by their Arrogance exalt themselves above the State of Men.

After *Nebuchadnezzar* had continued his appointed Time in this sad and forlorn Condition, he lifted up his Eyes to Heaven, and God was pleased not only to restore him to his Understanding and Form, but to his former State and Dignity; for which he made this thankful Acknowledgment: “(e) I *Nebuchadnezzar* do  
“ praise, extol and honour the King of Heaven, all  
“ whose Works are Truth, and his Ways Judg-  
“ ment; and those that walk in Pride he is able to  
“ subdue.

After the Death of *Nebuchadnezzar*, his Son *Evilmerodach* succeeded him, who took Compassion on *Jehoiakim*, the Captive King of *Judah*, and released him from his Imprisonment in the seven and thirtieth Year of his Captivity, treating him with great Humanity and Respect, allowing him an honourable Maintenance, and giving him the Precedence of all other Princes in *Babylon*.

*Evilmerodach*'s Reign was but short, continuing but two Years, at the End of which his luxurious Son *Belshazzar* succeeded him. In whose first Year *Daniel* had his (f) Dream of the four Beasts representing the four Monarchies: And in the third Year of this same King

*Daniel*

made him betake himself to the Fields and Woods: Others, that the People grown weary of his Tyranny, conspired against him, and forced him to fly; which last seems to derive from a Tradition of the *Hebrews*, who say, that his Son *Evilmerodach* affecting the Throne in his Father's Life-time, help'd to depose him; which is not probable, because after *Nebuchadnezzar*'s State of Brutality expired, and that he came to himself, his Subjects desired him to return; but it may be supposed, that in his Absence his Son might act as King. The Reason of the Variety of Conjectures in this Point proceeds from

the distracted History of the *Chaldeans*, who in general speak of the Reigns of their Kings, but seldom mention minute Circumstances; for no profane Writers take notice of this Part of *Nebuchadnezzar*'s Life.

(e) I, &c. See *Dan.* 4. 34. Of the Time or Manner of this King's Death we have no Account in the Holy Scripture. He is supposed not to have lived long after his Restoration, but to have left his Kingdom to his Son *Evilmerodach* who is thought to have supplied his Place in the Government during his Father's State of Brutality.

(f) Dream, See *Dan.* 7.



## Book VII. of the HOLY BIBLE. 195

*Daniel* had that memorable (g) Vision of the Ram and the He-Goat, with the Interpretation of them. (b) After which this luxurious King making a great Feast for his Courtiers, he commanded his Servant to bring forth the sacred Vessels of Gold and Silver, which his Grandfather *Nebuchadnezzar* had taken out of the Temple at *Jerusalem*, that he and his Princes, with his Wives and Concubines might drink Wine in them : Which accordingly was (i) done, and in their Cups they sang Hymns of Praise to their Idols. *Belshazzar*, thus adding Impiety to his Excess, so provoked the great God of Heaven by this sacrilegious Contempt of his holy Worship, and the Profanation of the Vessels dedicated to his Service, that he terrified this Prince in the midst of his luxurious Feast, with the Appearance of a Hand, which in three Words wrote the Sentence of his Condemnation. *Belshazzar* was so concern'd and frighted at this amazing Prodigy, that he called for the most learned of his People to shew him the Meaning of it ; but notwithstanding the promised Reward of Purple Vests and Chains of Gold, to those that could discover this mighty Secret, they were so far from interpreting it, that they could not so much as read it. This gave the King and his whole Court great Disturbance of Mind ; upon which the old (k) Queen hearing of the King's Consternation came into the Banqueting-House, and told the King, That he had a Man in his Dominions named *Daniel*, in whom was the Spirit of the Holy Gods, and whom his (l) Grandfather, for his extraordinary

(g) *Vision.* See *Dan.* 8.

(b) *After.* Though these Visions are placed after the luxurious and profane Banquet of *Belshazzar*, yet in Order of Time they should come before ; for *Daniel* tells the Time of each ; as, the Dream was in the first Year, and the Vision in the third Year of *Belshazzar*.

(i) *Done.* The City of *Babylon* was at this Time supposed to be besieged, and near taken.

(k) *Queen.* This, in all Probability,

was *Nitocris*, Queen Dowager, and Wife of great *Nebuchadnezzar*.

(l) *Grandfather.* *Nebuchadnezzar* is here, *Dan.* 5. 11. called *Belshazzar's* Father, not through Mistake, but after the Manner of the *Chaldeans* and *Hebrews*, who commonly call Grandchildren and Great Grandchildren Sons, and Grandfathers and Great Grandfathers Father. Thus *Abraham*, *Isaac*, and *Jacob*, are called Fathers, after many Generations of Descents.

dinary Ability that Way, had made Master of the Magicians, who would shew the King the Interpretation of the Words that so much troubled him. The King glad of the Opportunity of discovering this terrible Secret, sent for *Daniel*; who appearing before him, and flighting the Honours and Presents the King promised, in case he could interpret the Words, told him, That since he had not humbled himself, nor taken Example by his Grandfather *Nebuchadnezzar*, who for his Pride was chased from the Conversation of Men, and reduced to the State of Beasts; but lifted up himself against the Lord of Heaven, and prophaned the holy Vessels dedicated to his Service, God being provoked by these his Crimes, had sent a Hand to write upon the Wall his Condemnation in these three Words, *MENE, TEKE, UPHARSIN*. Which *Daniel* interpreted thus: By *MENE*, God hath (*m*) number'd thy Kingdom: By *TEKE*, Thou art weigh'd in the Ballance of his Justice and art found too light: By (*n*) *UPHARSIN*, Thy Kingdom is divided, and given to the *Medes* and *Persians*. The King having heard this dreadful Sentence pronounced by (*o*) *Daniel*, how unwelcome soever the Interpretation was to himself, yet bestow'd upon the Prophet the Honours promised him, causing him to be cloath'd in Purple, with a Chain of Gold about his Neck, and to be proclaimed the Third Person in the Kingdom.

As to the fulfilling this Prophecy, God immediately verified it, as *Daniel* had predicted; for the same Night  
Bel-

(*m*) *Numbered*. That is, the Term of thy Kingdom.

(*n*) *UPHARSIN*. Here *Daniel* in repeating the Word *UPHARSIN*, instead of it put in *PERES*, as signifying the same Thing.

(*o*) *Daniel*. This Holy Prophet, who had been so great and powerful in the Time of *Nebuchadnezzar*, is supposed to

have retired from Court during the Reigns of *Evilmerodach* his Son, and *Belsazzar* his Grandson, and in those five Years (at least) seems to have been forgotten by all but the old Queen, Widow of *Nebuchadnezzar*; during which Time of his Solitude God vouchsafed by wonderful Visions to discover to him the Successions of all the Empires of the World until the Blessed Kingdom of *Christ*.



*Belshazzar* King of the (p) *Chaldeans* was (q) slain, God making him a terrible Example to those that shall sacrilegiously abuse Things dedicated to his Worship and Service.

The sacrilegious *Belshazzar* being thus overtaken by divine Justice, *Darius* the *Mede* assumes the Throne; who esteeming *Daniel* as a Person filled with the Spirit of God, bestowed on him peculiar Marks of his Favour; for at first he made him one of the three Presidents of the Kingdom, and intended to make him Vice-Roy. The King thus heaping Honours on *Daniel*, it gave great Occasion of Malice and Envy in the other Presidents and Princes, who, thinking it too much for a Captive *Jew* to be preferred to them, conspir'd to ruin him. They could find no fault with his publick Administration, for he was perfectly just and faithful in all Things that concern'd the King. Wherefore concluding they should never find any Thing to accuse him of, except in case of his Religion, they resolv'd to lay a Snare for him in that Respect. And in this they were at first to seek how to bring their Malice to bear against him, for they well knew the King was appriz'd of his Piety and Zeal in the Religion of his Country, and that he stood so fair in the Royal Favour, that they dared not directly attack him; and therefore they struck at him a more distant Way; for they persuaded the King to publish a Proclamation, That whosoever should ask any Petition, either of God or Man, except of the King only, for the Space of thirty Days, should be thrown to the Lions. The unwary King, not suspecting any Fraud, concluded that, because they told him, all the Presidents, of which *Daniel* was the first, had agreed to it, *Daniel* had consented to it, taking it for a Testimony of their Affe-

(p) *Chaldeans*. See *Dan.* 5. 30.

(q) *Slain*. By the *Medes* (under the Conduct of *Darius* King of the *Medes*, and with the Help of his Son in Law, the Great *Cyrus*) who at that Time be-

sieged *Babylon*. These taking the Advantage whilst the *Chaldeans* were thus reveling and overcharged with Wine, to divide the River *Euphrates* possessed themselves of the City, and surprized the Court.

Affection and Loyalty to him at his Accession to the Throne, without any Hesitation consented to it, and it was press'd into a Decree. Though *Daniel* knew this wicked Law was levell'd at him, yet preferring the Law of God to that of Men, he continued his usual Course of praying to, and praising God three Times a Day, kneeling upon his Knees, with his Chamber Window open towards *Jerusalem*. His Enemies, who had laid this Snare for him, soon found an Opportunity to betray him; for having taken him in the Act of Praying, they presented themselves before *Darius*, and accused *Daniel* of Contempt and Rebellion in disobeying the King's Decree, desiring immediate Execution of the Sentence against him. The King, too late, saw the Design, and being vex'd at his easy Credulity, in suffering himself to be thus impos'd upon, labour'd to have the Decree reversed; but the Grandees represented to him, that the Royal Decrees, according to the Law of the *Medes* and *Persians*, were unalterable, and that therefore the Penalty *Daniel* had incurred, being irreverfible, he must be cast into the Lions Den. The King's Weakness in this unjust Act, gave Way to the Solicitations of these wicked Men; and though *Daniel's* Piety and Wisdom had recommended him very much to his Favour, yet he thought in Honour he could not go back from his Word, and therefore deliver'd *Daniel* to them, at the same Time unwittingly prophesying, That the God, whom he served continually, would preserve him. *Daniel* being thrown into the Den, to prevent any Means that might be attempted for his Escape, a great Stone was laid on the Mouth of the Den, and sealed not only with the Royal Signet, but with that of the Lords too. The King retired to his Palace very pensive, where he spent the Night in great Anxiety and Uneasiness of Mind for his Favourite *Daniel*; and early in the Morning repairing to the Den, between Hope and Despair, he in a melancholick Tone called to *Daniel*; “ O *Daniel*, Servant of the living  
“ God, is thy God, whom thou serveft continually,  
“ able



DANIEL CHAP. XIII.  
Daniel delivers Susanna.

46



DANIEL 13. Verse <sup>2 Vp. 109.</sup> 45.

*Therefore when she was led to be put to death, the Lord raised up the holy Spirit of a young youth, whose name was Daniel.*

“ able to deliver thee from the Lions? Yes, O King,  
 “ replied *Daniel*: My God hath sent his Angel, who  
 “ hath shut the Lions Mouths, that they have not hurt  
 “ me, because he found me innocent in his Sight, and  
 “ just to thee.” The King overjoyed to find the Per-  
 son he so highly valued thus miraculously preserved, or-  
 dered him immediately to be taken out of the Den, and  
 at the same Time commanded, that all those that had  
 accused *Daniel*, with their Wives and Children, should  
 be cast into the same Den, which was immediately  
 done, and the Lions seized and tore them in Pieces,  
 before ever they came to the Bottom of the Den. The  
 Providence of God appearing so visibly in the Preserva-  
 tion of *Daniel*, the King published a Proclamation,  
 “ That in all Parts of his Dominions, Men should fear  
 “ and tremble before the God of *Daniel*, for he is the  
 “ living God, and remains for ever. His Kingdom shall  
 “ not perish, and his Dominion shall always indure. He  
 “ delivereth and rescueth, and worketh Signs and Won-  
 “ ders in Heaven and Earth, who hath delivered (r) *Da-*  
 “ *niel* from the Power of the Lions.

After

(r) *Daniel*. *Daniel* lived not only all *Darius's* Reign, which was seven-  
 teen Years, but also in the Reign of  
*Cyrus*, the first *Persian* Monarch. In  
 whose third Year, he had that extra-  
 ordinary Vision, relating more espe-  
 cially to the latter Times of the *Jew-*  
*ish* State, mentioned in the tenth, ele-  
 venth and twelfth Chapters. Which is  
 the last Account the sacred Text gives  
 of him; which is also silent of his  
 Death, though he is said by others to  
 have died a natural Death in the Land  
 of the *Chaldeans*, and to be honour-  
 ably buried there; being laid by him-  
 self in the Royal Sepulchre. But how-  
 ever this might be, it is certain, he li-  
 ved to have the Satisfaction of seeing,  
 before his Death, Liberty given for the  
 Return of his captive Brethren, and  
 for rebuilding the Temple at *Jeru-*  
*salem*.

There are two Stories in the *Apo-*  
*crypha*, which some add to the Book  
 of *Daniel*, making that of *Susanna's*  
 being accused by the two Elders, who

were convicted by *Daniel*, to be the  
 thirteenth Chapter of *Daniel's* Prophe-  
 cy; and according to the *Latin*, the  
 fourteenth Chapter is the Discovery  
*Daniel* made to the King of *Babylon*,  
 of the Idol's not eating the Meat that  
 was set before him in his Temple, as  
 the Priests of that false God persua-  
 ded that Prince, as also the Destru-  
 ction of the Dragon, which the *Ba-*  
*bylonians* adored, and *Daniel* made to  
 burst. As to the Time of these two  
 Stories, the first is said to happen in  
 the Reign of *Astyages*, who being  
 called the last King of the *Medes*, must  
 be that *Darius* the *Mede*, who slew *Bel-*  
*shazzar*, and took *Babylon*, and whom  
*Cyrus* immediately succeeded. As to  
*Darius* the *Mede's* being called *Asty-*  
*ges*, it is as reasonable to suppose him  
 to be the King in whose Reign the  
 History of *Susanna* is related, as to al-  
 low that he was called by other Names;  
 for he is by the *Babylonians* called *Ne-*  
*bonides*, by *Herodotus*, *Labyntes*, and  
 by the *Greeks*, *Darius Medus*. As to  
 the History of *Daniel's* discovering  
 O 4 the



After this *Daniel* lived and flourished, not only through the Reign of *Darius* the *Mede*, but in the Reign of (s) *Cyrus* the *Persian*; in whose first Year it pleased the Lord so to touch the Heart of that Prince (according to what had been foretold by the Prophet (1) *Jeremy*) that he published an Edict, giving leave to all the *Jews* to return to their own Country, to rebuild *Jerusalem* and the Temple, to worship their God, to take with them their Gold, their Silver and their Goods, and Beasts for Sacrifice. The *Jews*, who had long wished for that happy Day, prepared to set forward; and *Zorobabel*, a Prince of *Judah*, whom *Cyrus* had appointed to be their Governor, led them to their own Country, consisting of near fifty thousand Souls. They took along with them all the Vessels and Utensils of the Temple, which had been carried to *Babylon* in the Reign of *Nebuchadnezzar*, which were restored to them by the express Order from *Cyrus*.

When *Zorobabel*, and those under his Conduct, were come into *Judea*, they met at *Jerusalem*, to undertake the Re-building of the Temple. The Foundation of which they laid, offered Sacrifices, and made solemn Prayers to God; and kept the several Feasts appointed by

the Cheat of *Bel's* Priests, and bursting the Dragon, by the latter Part of it, which mention his being cast into the Lion's Den against the King's Inclination, it seems to be the same Story with what we have related in the Text of *Daniel's* being cast into the Lions Den, and his Deliverance from thence; with some Addition of Circumstances in the Beginning, and Want of others in the End: and it being said in this History in the *Apocrypha*, that it happened in *Cyrus's* Reign, there must be a Mistake in the Transcriber, and *Cyrus* is put for *Darius*; for in *Dan* 6. the Text says positively, that Action of *Daniel's* was in the Reign of *Darius*, who had promoted *Daniel*.

whom it was prophesied, about two Hundred Years before he was born, by the Prophet *Isaiab* 44. 28. He saith to *Cyrus*, *Thou art my Shepherd, and he shall perform all my Desire, saying to Jerusalem, Thou shalt be built, and to the Temple, thy Foundation shall be surely laid.* This *Cyrus* being already King of the *Medes* and *Persians*, resolving to unite the *Babylonian* Monarchy to his own, march'd towards that City with his Army; took *Sushan*, or *Susa*, and routed *Nabonides* in Battle. After this Defeat of *Nabonides*, or *Darius* the *Mede*, *Cyrus* besieged and took *Babylon*, by which he became Master, of all the East; which till then had been divided into several Monarchies.

(s) *Cyrus*. This was that *Cyrus*, of

(1) *Jeremy*. See chap. 29. ver. 10.

# EZRA CHAP. III.

The foundation of the Temple laid.

27



EZRA 3. Verse 10. <sup>2</sup> p. 200.

*When the Builders laid the foundation of the temple of the LORD, they set the priests in their apparel, with trumpets etc.*



by the Law. It was in the second Month of the second Year of their Return from the Captivity, that they laid the Foundation of the Temple, which was begun with all the Solemnity and Magnificence that the Circumstances of Time and Place would admit: But when some of the Ancients, who had seen the first Temple before *Nebuchadnezzar* caused it to be demolished, they burst into Tears, when they saw by the Foundation of this, how much short it was like to come of the former.

Whilst they were going on with the Temple, the *Samaritans*, who were planted in several Cities of *Israel* in the Room of those *Israelites* that *Salmanasser* King of *Assyria* had long before carried away Captives, hearing that the People of *Judah* had begun to build the Temple, they came to the Governor *Zorobabel*, and desired to join with them in the Work, alledging, That they served the same God as the People of *Judah* did. But the Governor and the Chiefs of the Families of *Israel* would by no means allow them to have any Share in this Work, fearing that they, who were Idolaters, notwithstanding they pretended to worship the God of *Israel*, might profane the Temple with Idolatry. This Refusal so exasperated the *Samaritans*, that they from that Moment made it their Business to obstruct the carrying on the Work. Notwithstanding which the *Jews* went on, till the *Samaritans* having by Bribes corrupted some Persons about the King, put a (v) Stop to it, which lasted till the Reign of (w) *Darius*.

*Cyrus*

(v) Stop. This Stop to Building of the Temple may be supposed to have been given in *Cyrus's* Time, *Esd.* 4. 5.

(w) *Darius*. This must be *Darius Hyaspis*; and the *Darius*, in whose second Year the Building was carried on, was *Darius Notus*, in whose Time the Prophets *Haggai* and *Zachary* prophesied, and not before; see *Esd.* 5. 1. Indeed if it were not for cotemporary Occurrences, the Variety of Names given to several Kings, would so confound the Chronology, that it would be impossible

to reduce it to any Certainty. For *Cambyses* the Son of *Cyrus* is called *Abasuerus*. To him the *Samaritans* sent Letters to stop the Building of the Temple. They likewise sent to *Magus* on the same Account. This Prince had possessed himself of the *Persian* Empire after the Death of *Abasuerus*; and would not permit the *Jews* to rebuild their City or Temple. He is likewise by Historians called by several Names, being in *Esd.* 4. 7. called *Artaxerxes*.

*Cyrus* the *Persian* having taken the City of *Shushan*, in the Territory of *Babylon*, it was by his Successors made the Residence of the *Persian* Monarchs. Here it was *Abasuerus* solaced and regaled himself after his *Egyptian* Expedition, inviting all the Princes and Governors of his Provinces to an Entertainment of an hundred and fourscore Days; and after that he invited the inferiour People, with the rest, to another Feast which lasted seven Days. Nor was this Feasting only among the Men, but also among the Women; for *Vashti* the Queen had provided a Banquet for the Ladies in the Palace. The last Day of this Feast the King in a Frolick, or rather Fondness, would shew his Queen to his Guests, for she was very beautiful; and sending his seven Chamberlains to attend her to him, he ordered that she should come with the Crown on her Head. The haughty Queen disdaining to be made a publick Spectacle, refused to obey the King's Command, which so incensed him, that, consulting how to punish her for this publick Affront, it was agreed, That for fear this Act of the Queen's should be brought into a Precedent, she should be deposed for her Contumacy, and that a Collection of the fairest Women should be made for the King to take his Choice of them. This last Proposal suited with the luxurious Monarch; and amongst the Crowd of Beauties that were brought to Court, none pleased the Eye of this amorous Prince like the fair (\*) *Esther*. She was of *Jewish* Race, Niece to *Mordecai*, of the Tribe of *Benjamin*. This Virgin having lost her Parents,

(\*) *Esther*. As to the Author of the Book of *Esther*, it is uncertain who it was. Some have thought it was written by *Mordecai*, because the Book takes Notice, that *Mordecai* wrote Letters to all the *Jews* on the fourteenth and fifteenth of the Month *Adar*; but it is not said, that he wrote all the History. It is more likely, that the great Synagogue caus'd it to be compos'd, to preserve the Memory of that signal Event, and give an Account of the Original of the Feast

of Lots, *Esth.* 3. 7. and afterwards added it to the Number of the sacred Books: It was first written in *Hebrew*, as we have it in the nine first Chapters of St. *Jerom's* Version. Some *Grecian Jew* afterwards made Additions, which have been inserted in their proper Places, in the *Greek* Version, and placed all together by St. *Jerom*, at the End of the Book, from the twenty-fourth Verse of the tenth Chapter.